The Cry of a Stone.

OR A

RELATION

OF

Something spoken in *Whitehall*, by *Anna Trapnel*, being in the Visions of GOD.

RELATING

To the *Governors*, *Army*, *Churches*, *Ministry*, *Universities*: And the whole NATION.

UTTERED

In Prayers and Spiritual Songs, by an Inspiration extraordinary, and full of wonder.

In the eleventh moneth, called *January*. 1653.

London Printed. 1654.

To all the wise Virgins in Sion, who are for the work of the day, and wait for the Bride-grooms coming.

IT is hoped in this day, a day of the Power of God, a day of Wonders, of shaking the heavens and the earth, and of general expectation of the approachings of the Lord to his Temple, that any thing that pretends to be a Witness, a Voice, or a Message from God to this Nation, shall not be held unworthy the hearing and consideration of any, because it is administred by a simple and unlikely hand; far be that from us, who have seen the foolish things of the world to confound the wise, babes and children to bring to nothing the Scribes and Disputers of this world, the first to be last, and the last first: far be it from us, who are and shall yet be named the Vally of Vision, to bind up the goings forth of the most free and Eternal Spirit at any time, especially in these last dayes, within any Law, custom, order, or qualification of man, how antient or accustomed soever; or within any compass narrower then the Promise it self, Joh. 7. 37. *who may binde where God hath loosed? canst thou binde the sweet influences of the Pleiades, or loose the bands of Orion? he openeth, and no man shutteth; and let it be considered, if upon this stumbling stone of the Spirits freedom, the wise and learned Ones, both in the dayes of Christ and of the Apostles, and in our dayes, have not stumbled and fallen, and been broken to pieces?*

Two things are foretold by all the Prophets, shall be brought to pass, which seal up the Propheſies and finish the mysterie of God; The Lords appearing in his Glory upon Mount Sion, and the darkning of Sun and Moon, that is, the shaming, confounding and casting out of all wisdom and power, and whatsoever is but the excellency and glory of man; now

To all the wise Virgins in Sion, who are for the work of the day, and wait for the Bride-grooms coming.

IT is hoped in this day, a day of the Power of God, a day of wonders, of shaking the heavens and the earth, and of general expectation of the approachings of the Lord in his Temple, that any thing that pretends to be a Warning, Voice, or a Message from God to the Nations, shall not be heard by the hearing and consideration of any, [illegible] ministred by a simple and unlikely hand; far be that from us, who seek the foolish things of the world to confound the wise, babes and children to bring to nothing the Scribes and Disputers of this world, to be last, and the last first: far be it from us, who are and shall be named the Valley of Vision, to bind up the goings forth of the Spirit and Eternal Spirit at any time, especially in these last dayes, [illegible] Law, custom, order, or qualification of man, how ancient or [illegible] soever; or within any compass narrower than the Prophet Job 7.17. who may binde where God hath loosed? canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? [illegible] and let it be considered, if upon [illegible] Spiritual freedom, the wise and learned Quaker, [illegible] and of the Apostles, and in one dayes space was [illegible] broken to pieces?

Two things are foretold by all the Prophets, shall be brought to pass, which seal up the Prophesies and finish the mystery of God, [illegible] appearing in the day from Mount Sion, and the shaking of [illegible] Sion, that is, the founding, confounding and bringing to nought all [illegible] and power, and whatsoever is but the excellency and glory of man, [illegible]

if we see these high and precious effects beginning to put forth either in sons or daughters, in handmaids or servants, let us rejoyce and be glad, for the summer is nigh at hand: It was the desire of this Maid to present this her Testimony to you, though it is not for you only, but for all.

If any may be offended at her Songs; of such it is demanded, If they know what it is to be filled with the Spirit, to be in the Mount with God, to be gathered up into the visions of God then may they judge her; until then, let them wait in silence, and not judge in a matter that is above them.

There being various reports gone abroad concerning this Maid, too many being such as were not according to truth, whereby it comes to pass that the things she spake, do not appear to men as they came from her, but as deformed and disguised with the pervertings and depravings of the Reporters; therefore it was upon the heart of some that heard her, (as judging it might be a service done to many, hurt to none but such as fear the Light) to present to publick view a true and faithful Relation of so much as for some 7 or 8 dayes could be taken from her by a very slow and unready hand; whereby a fair opportunity is laid before offended and unsatisfied spirits to examine, try and judge, and happily to correct their Censures; and also the things herein related may come to the knowledge, and reach the hand of them whom they especially concern, if so be they will in meekness search and enquire, whether it be the Lord that hath spoken to them in it.

UPon the seventh day of the eleventh month, called *January*. 1654. being the sixth day of the week, Mr. *Powel* Preacher of the Gospel in *Wales*, being according to Order from the Council now sitting in *Whitehall*, come thither to give an account before them of some things by him delivered in his publique Exercises in *London*, among other friends who came thither to see what would be done with him, there came a maid, Mrs. *Anna Trapnel* by name, who waiting in a little room near the Council, where was a fire, for Mr. *Powels* coming forth, then with a purpose to return home; She was beyond and besides her thoughts or intentions, having much trouble in her heart, and being seized upon by the Lord: She was carried forth in a spirit of Prayer and Singing, from noon till night, and went down into Mr. *Roberts* lodging, who keeps the Ordinary in *Whitehall*; And finding her natural strength going from her, she took her bed at eleven a clock in the night, where she lay from that day, being the seventh day of the month, to the nineteenth day of the same month, in all twelve days together; The first five days neither eating nor drinking any thing more or less, and the rest of the time once in 24. hours, sometimes eat a very little salt in small Beer, sometimes only chewed it, and took down the moysture only, sometimes drank of the small Beer, and

ſometimes only waſht her mouth therewith, and caſt it out, lying in bed with her eyes ſhut, her hands fixed, ſeldom ſeen to move, ſhe delivered in that time many and various things; ſpeaking every day, ſometimes two, three, four and five hours together; and that ſometimes once a day, and ſometimes oftner, ſometimes in the day only, and ſometimes both in the day and night. She uttered all in Prayer and Spiritual Songs for the moſt part, in the ears of very many perſons of all ſorts and degrees, who hearing the Report came where ſhe lay; among others that came, were Colonel *Sidenham*, a member of the Council, Colonel *Weſt*, Mr. *Chittwood*, Colonel *Bennet*, with his wife, Colonel *Bingham*, Captain *Langdon*, Members of the late Parliament; Mr. *Courtney*, Mr. *Berconhead*, and Captain *Bowtrey*, Mr. *Lee*, Mr. *Feak* the Miniſter, Lady *Darcy*, and Lady *Bermuden*, with many more who might be named: The things ſhe delivered during this time were many; of the four firſt days no account can be given, there being none that noted down what was ſpoken. For the reſt of the time, from the fifth day to the laſt, ſome taſte is herein preſented of the things that were ſpoken, as they could be taken by a ſlow and imperfect hand.

And to hold out all juſt and full ſatisfaction to thoſe Queſtions, Scruples or Demands, which a Relation of this nature is apt to beget, touching the condition of the Party, where? or what ſhe is? to whom is ſhe known? is ſhe under Ordinances? what hath been her converſation formerly? &c. Before you come to the Relation it ſelf, Here is firſt offered to you an account of the Parties condition in her Relations, her acquaintance, her converſation, the diſpenſations of the Lord to her in Clouds and bitter ſtorms of Temptations, in Manifeſtations of light and love, in Viſions and Revelations of things to come; all this is preſented to you in the following Narration, taken from her own mouth.

I

I Am *Anna Trapnel*, the daughter of *William Trapnel*, Shipwright, who lived in *Poplar*, in *Stepney* Pariſh; my father and mother living and dying in the profeſſion of the Lord Jeſus; my mother died nine years ago, the laſt words ſhe uttered upon her death-bed, were theſe to the Lord for her daughter. Lord! Double thy ſpirit upon my child; Theſe words ſhe uttered with much eagerneſs three times, and ſpoke no more; I was trained up to my book and writing, I have walked in fellowſhip with the Church meeting as *All-hallows*, (whereof Mr. *John Simpſon* is a Member) for the ſpace of about four years; I am well known to him and that whole Society, alſo to Mr. *Greenhil* Preacher at *Stepney*, and moſt of that ſociety, to Mr. *Henry Jeſſe*, and moſt of his ſociety, to Mr. *Venning* Preacher at *Olaves* in *Southwark*, and moſt of his ſociety, to Mr. *Knollis*, and moſt of his ſociety, who have knowledge of me, and of my converſation; If any deſire to be ſatisfied of it, they can give teſtimony of me, and of my walking in times paſt.

Seven years ago I being viſited with a feaver, given over by all for dead, the Lord then gave me faith to believe from that Scripture. After two days I will revive thee, the third day I will raiſe thee up, and thou ſhalt live in my ſight: which two days were two weeks that I ſhould lye in that feaver, and that very time that it took me, that very hour it ſhould leave me, and I ſhould riſe and walk, which was accordingly: From this time, for a whole year after, the Lord made uſe of me for the refreſhing of afflicted and tempted ones, inwardly and outwardly. And when that time was ended, I being in my Chamber, deſired of the Lord to tell me whether I had done that which was of and from himſelf. Reply was, thou ſhalt approve thy heart to God, and in that thou haſt been faithfull in a little, I will make thee an Inſtrument of much more; for particular ſouls ſhall not only have benefit by thee, but the univerſality of Saints ſhall have diſcoveries of God through thee: So upon this I prayed that I might be led by the ſtill waters, and honor God ſecretly, being conſcious to my ſelf of my own evil heart, looking upon my ſelf as the worſt of all Gods flock; the Lord upon it told me, that he would out of the mouth of babes and ſucklings perfect his praiſe; then I remained ſilent, waiting with prayer and faſting, with many tears before the

Lord for whole Sion: And upon that day called Whitſon-monday, which was ſuddenly after, I finding my heart in a very low dead frame, much contention and crookedneſs working in my Spirit; I asked of God what was the matter, he anſwered me thus; Let thee ſee what thou art in thy ſelf to keep thee humble, I am about to ſhew thee great things and viſions which thou haſt been Ignorant of: I being thus drawn into my Chamber: after this there was a day of thankſgiving that I kept with the Church of *All-hallows* in *Limeſtreet*, for the Army that was then drawing up towards the City, in which I had a little diſcovery of the preſence of the Lord with them, in which day I had a glorious Viſion of the New Jeruſalem, which melted me into rivers of tears, that I ſhrunk down in the room; and cryed out in my heart, Lord, what is this? it was anſwered me, A diſcovery of the glorious ſtate of whole Sion, in the raign of the Lord Jeſus, in the midſt of them, and of it thou ſhalt have more viſions hereafter: So then when the day was ended, I retired to my Chamber, at that time living in the Mineries in *Aldgate* Pariſh, where I converſed with God by prayer, and reading of the Scriptures, which were excellently opened to me touching the Proceedings of the Army.

It was firſt ſaid to me that they were drawing up toward the City (I not knowing any thing of it before) and that there was a great hubbub in the City, the ſhops commanded to be ſhut up; Upon this I went down, and enquired of the maid of the houſe, whether there was any ſtir in the City; She anſwered me, you confine your ſelf to your Chamber, and take no notice of what is done abroad; We are commanded, ſaid ſhe, to ſhut up our ſhops, and there are great fears amongſt the Citizens; what will be the iſſue, they know not; With that I anſwered, bleſſed be the Lord that hath made it known to ſo low a ſervant as I; Then repairing to my Chamber again, I looked out at the window, where I ſaw a flag at the end of the ſtreet; this word I had preſently upon it, thou ſeeſt that flag, the flag of defiance is with the Army, the King of *Salem* is on their ſide, he marcheth before them, he is the Captain of their Salvation; At the other end of the ſtreet, I looking, ſaw a hill (it was *Black-heath*) it was ſaid to me, thou ſeeſt that hill; not one but many hills riſing up againſt *Hermon-hill*, They ſhall fall down and become Vallies before it: It was then ſaid unto me, Go into the City, and ſee what is done there: where I ſaw various things from the Lord in Order to his appearance with the Army; as I was going, hearing of a Trumpeter ſay to a Citizen

theſe

these words, we have many Consultations about our coming up, but nothing yet goes on; presently it was said to me, the Counsels of men shall fall, but the Councel of the Lord stands sure, and his works shall prosper: So repairing home, I had many Visions, that the Lord was doing great things for this Nation.

And having fasted nine days, nothing coming within my lips, I had upon the ninth day this Vision of horns; first I saw in the Vision the Army coming in *Southwark*-way, marching through the City with a great deal of silence and quietness, and that there should be little or no bloud spilt; this was some weeks before their coming in.

Then broke forth another Vision as to the horns; I saw four horns, which were four Powers, the first was that of the Bishops, that I saw was broken in two and thrown aside; the second horn more white had joyned to it an head, endeavouring to get up a Mount, and suddenly it was pushed down and broken to pieces; the third horn had many splinters joyned to it, like to the scales upon the back of a fish, and this was presented to be a Power or a Representative consisting of many Men, having fair pretences of love to all under all forms; this I saw broken and scattered, that not as much as any bit of it was left. As to the fourth horn, that was short, but full of variety of Colours, sparkling, red and white; it was said to me, this is different from the three other, because great swelling words and great offers of kindness should go forth to all people from it, like unto that of *Absalom*, speaking good words to the people in the Gate to draw them from honest *David*.

I was judged by divers friends to be under a temptation, as *H. I.* and *Io. S.* to be under a temptation for not eating; I took that Scripture, *neglect not the body*, and went to the Lord and enquired whether I had been so, or had any self-end in it to be singular beyond what was meet; it was answered me, no, for thou shalt every way be supplyed in body and spirit, and I found a continual fulness in my stomach, and the taste of divers sweet meats and delicious food therein, which satisfied me, that I waited to see the issue, which was exceedingly to be admired, I remaining ever since in much health.

Some years after, when the Army was designing a war with *Scotland*, I was disswaded, judging many that were godly in those parts might be cut off ignorantly; and upon this I sought the Lord, and the Lord after prayer directed me to the 9th of *Zecharish* verse 11. *The*

eyes of the Lord shall be seen over them, and his Arrow shall go forth as the Lightning, the Lord God shall blow the trumpet, and shall go through with the whirlewinds of the South; The Lord said, that his eye, not only his al-seeing eye, which runs to and fro through the Earth, but an eye of Grace and Love to them as his peculiar treasure, was over them of the Army, and not only so, but they should see it; and as to his Arrow, it was that sharp dealing of his with the enemy; as to the Lightning, it was those burning devourings of those several places that should be ruinated by the Army in those Parts; and as to the Trumpet, that the Lord would shew forth a mighty alarm to his people, before whom many high and great ones of the *Scots* should tumble down, and that he had raised up a *Gideon*, bringing that of *Judges* 7. to me, to prove *Oliver Cromwell*, then Lord General, was as that *Gideon*, going before *Israel*, blowing the trumpet of courage and valour, the rest with him sounding forth their Courage also; that as sure as the Enemy fell when *Gideon* and his Army blew their trumpets, so surely should the *Scots* throughout *Scotland* be ruinated: Upon this I praised for some hours together, that God had provided a *Gideon*, and this I saw both by Vision, and Faith, and Prayer and Praises, that God had appointed him for the work of that present day to serve this Nation; and told me that great things should be done, and that he should take his circuit through *Scotland*, and the Enemy should draw neer to us, even to the gates of the City, and there be defeated.

So I remained praying, keeping many fasting days in my Chamber, till six weeks before *Dunbar* fight; and then I had Visions given me concerning that first overthrow of the *Scots*, where I saw my self in the fields, and beheld our Army, and their General, and hearing this Voice, saying, Behold *Gideon* and the lapping ones with him! with that I was much taken, that they were likened unto that old *Gideon* and his Company; and then I saw them in a very ill posture for war, and much dismayed, looking with pale countenances, as if affrighted at the multitude of the *Scots* that were come out against them; whom I saw at a little distance from them, the light of the Sky being over their heads, which prompted them the more to the Battail, seeing our Army with darkness over them and much disheartned, and they thinking that our Army was running away, they marched up with very great fury against them, and suddenly as our Army turned, who seemed but a little while to stand before them, the light of the Sky being

being drawn from the *Scots* to our Army, they were encouraged, and immediately I saw the *Scots* fall down before them, and a marvelous voice of praise I heard in our Army : then was I taken weak in my outward man, keeping my bed fourteen days, neither drinking nor eating but a draught of small Beer, and a bit of toast once in twenty four hours ; and as soon as this Vision was over, I broke forth to the singing of their deliverance in *Scotland* ; in which time many resorted to me of them that were for the Presbyterian Government, *viz.* Dr. *French's* Wife, Mrs. *Bond*, who was then Mrs. *Kendal*, Mrs. *Smith*, who all lived in *Hackney*, and Mrs. *Sansom* of *Tower-hill*, and they related this Vision to Mr. *Ash* the Minister, who waited till they saw it accomplished, and then admired.

Upon the fifth of *November* last save one, 1652. The Lord brought that Scripture to me, *Who is a God like unto thee, glorious in Holiness, fearful in Praises, working Wonders?* from which the Lord shewed me, that his Glory, and Praise, and Wonders he was bringing forth as upon the Land, so now upon the Seas ; and the Lord again shewed me in a Vision, that many men of account should be taken away in the first great Battail ; and I lay in this Vision from the first day of the week at night, untill the second day at night, and stirred not, nor spoke, but sometimes sang of a great Victory that I saw upon the Seas, Ships burning, bones and flesh sticking upon the sides of the Ships, the Sails battered, and the Masts broken, and many such dreadful things as to the *Hollander* ; seeing many godly friends also dropping into the Sea, and their bodies beaten in pieces, it remained a long while to my view, but the Victory that I saw in the Conclusion, produced many Songs, crying out, oh, Who is a God like unto thee ? according as thou saidst thou wouldst be, so Lord I see thee : At this time, I keeping of my bed seven whole days and eight nights in *Mark-lane*, at widdow *Smiths*, Glasier, where were many Spectators of account, both sea-Captains and others ; Mr. *Allen* a Common-Councel-man, Mr. *Smith*, Mr. *Radcliffe*, Captain *Palmer*, Mr. *Knollys*, and several other men of account in the City ; at this time for seventeen days I eat nothing but two broyled Herrings, and drunk Water and small Beer.

Two moneths after this, in the twelfth moneth, called *February*, 1653. The Lord suffered Sathan to buffet me, yet I questioned not the truth of any of my Visions and Revelations, but said, if I shall be thrown into hell, yet they were the truths of the Lord God, and

should

should certainly come to pass: but I remained in grievous bitterness, being hurried by *Sathan*, and he prevailing over me in a very high nature, moving me to blaspheme; but the Lord kept me from uttering any such thing, though I was tortured in my body, as if he had the full possession thereof, and being perswaded that he had power over my body, and natural life to make an end of it, though I believed from the seal that I had had eight years before, that I should be saved through the fire: This temptation remained with me from the first of the twelfth moneth, 1653. till the latter end of the second moneth called *April*, lying in the Mineries seven days, in which time I had two Godly men, and a Godly woman watched with me every night; temptations of all sorts were so violent upon me: And at the end of these seven days, my body was freed from that torture caused by *Sathan*, and I repaired home to *Hackney*, to my Kinsmans house, Mr. *Wythe*, and there I remained till the latter end of *April* under very bitter storms, being forced by *Sathan* to walk up and down the fields, attempting to throw my self into a Well, saying, God shall not be dishonored; For it shall be thought, said *Sathan*, some put thee in, and so thou shalt be in happiness presently; For what can pluck thee out of thy Fathers hand, he hath made an everlasting Covenant with thee, Ordered in all things, and sure, and this is all thy desire, and all thy Salvation, which thou hast made mention of to many; and I was forced to lye in ditches frequently, till it was dark night, that some found me, and led me home; And again frequently I took Knives to bed with me, to destroy my self, and still they were snached out of my hand, I know not how, not by any Creature: I durst not eat nor drink for four days together, because it was said to me, If thou doest, thou worshippest the Devil; For in every thing give thanks, whether thou eatest or drinkest, do it all to the glory of God: but thou canst do nothing to the glory of God, therefore thou gratifiest *Sathan*; And do not add sin to sin by so doing; In this time still *Sathan* came as an Angel of light, though I was so full of terror, he still affrighted me in every thing; If I did so and so, I should sin, that I durst not speak to any that feared the Lord, nor I durst not have any prayer, because he said, I sinned if I prayed, or suffered any to pray for me; and I was exceeding affraid to sin, though he drew me abundantly by his false pretences to vow against coming ever among the Saints, or into institutions more; and said to me also, That if I did, I were the most notorious lyer that ever spake; and that made me affraid, because of that

dreadful

dreadful Scripture in the last of the *Revelations*, where *the fearful are ranked with those that shall have their portion in the Lake*. Many other dreadful assaults I had, and casting my self at length down on the ground, said, Lord there is no recovery, I shall surely go out like a snuff; presently there shone a light round about me, and this saying, Arise, why lyest thou upon thy face, pray and eat, this day is Salvation come to thy house, behold this is the day of Salvation, this is the acceptable time; Ask now what thou wilt in the height or in the depth, and see whether God will not give thee the desire of thy soul; I replyed and said, I would not tempt the Lord; he answered me, it is not a tempting of God, when he requires this of thee; I said, then Lord, give me an humble, broken, melting frame of Spirit, pour upon me a Spirit of prayer and supplication, which immediatly the Lord did in abundant measure, and many singings concerning the excellent nature of faith: And now having procured a very terrible ague and feaver upon my body, in locking my self up in such bitter cold weather, coming at no fire, nor among any, lest they should speak to me of my former experiences, which I found did aggravate my sorrow very much; But the Lord as he had cured me in my spirit, so by faith he restored my body; and as to that Temptation mentioned, never to come among the Saints again, which was that grand temptation that drew in the other; It being first setled in my heart, I desired that the Lord would give me a Scripture to enform me that this was slain, and should no more have the least puttings forth in me: at which time, opening my Bible, this was given to me in *Job*, *Thou hast been tied in Fetters, and holden in Chains of Affliction, and it is that the Lord might shew thee thy work, and thy transgression which hath exceeded in this time of thy Assaults*; *Now he openeth thine ear to discipline, and he commandeth that thou return from iniquity*; Lord said I! what is my work? *Reply* was, to go forth to the tempted, and whatever their temptations were, I should have to speak forth to them; And also he having opened mine ear to Discipline, I should go among the Saints, and that company that I walked in fellowship with, and there I should manifest a departing from that iniquity that *Sathan* had led me into, in drawing me from all institutions, making me believe that I should find the presence of God in reading and praying, and in the book of the Creature, and that should satisfie me; But I found him a lyer to purpose; though he told me that God had delt all along singularly with me; and though I were not to forsake the Assemblies of the

Saints; yet if God would deal in a ſingular way with me, it ſhould not go upon my account, but the Lord might do what he pleaſed; And ſo he endeavoured to bring me into thoſe Familiſtical ranting Tenents, that I had almoſt ſpent my lungs in pleading againſt: the Lord having thus freed me, he hath kept this upon my heart to begg the life of faith, and ſelf denyal, to hold forth theſe his diſpenſations towards me, both in *Gath* and *Aſhkelon*, whom he bid me tell them unto.

After my ſtorms, I went down into the Countrey, to *Hillington*, near to *Uxbridge*, and ſo ſoon as I came thither, at one Mr. *William Atcroſts* houſe, the Lord filled me with many ſpiritual Hymns, as to my temptations, promiſing me that my joy ſhould abundantly outpaſs my ſorrow: And while I was thus ſinging and triumphing over *Sathan*, challenging now a battel, and ſeeing the Lord ſo glorious before me; I was drawn into my Viſions, as the calling in of the Jews, the overthrowing and ſhaking all Nations; And a Viſion I had concerning the Diſſolution of the Parliament about four days before it was, not knowing any thing of that nature was intended, which I ſung; the manner of it, that ſuddenly *Gideon* (as I called him) and M. *G. Harriſon* came into the Parliament-houſe and deſired removal of them; deſiring Mr. *Speaker* to deliver up his Commiſſion, and ſo I ſaw ſuddainly a departure of them, though they were very loath thereunto; And this many in the Country can witneſs: the Miniſter of *Hillington*, Mr. *Taverner* by name, whoſe wife ſent me word of it within four days after I had the Viſion of it: In theſe Viſions I lay ſeven days, and then aroſe, having ſtrength as formerly.

Nine weeks after this, coming up to *London*, Mr. *Smith* a Linnen-draper in *Newgate-Market*, at the golden Anchor, asked me what I thought of this New Repreſentative that was then in choice? I anſwered, that I had faith to believe that little good ſhould be done to the Nation by their ſitting.

So after this I had divers Viſions at times; wherein I ſaw their breaking up; I lying frequently, ſometimes ten days together, ſometimes ſeven, ſometimes eight days or thereabouts; The time I lay ten days was at *Hackney*, at my Kinſmans habitation, where the Lord gave me Viſions of their breaking up, and of the deadneſs of *Gideons* ſpirit towards the work of the Lord ſhewing me that he was laid aſide, as to any great matters, the Lord having finiſhed the greateſt buſineſs that he would employ him in; And I ſinging forth their breaking up,

Colonel

Colonel *Bingham*, which was one of them, being preſent, hearing what I ſpake, as to *Gideon*, and to the reſt of the Repreſentative, he was pleaſed (as I was told) to call it a Propheſie; ſaying, that he was glad of that Propheſie of their breaking up, for he thought little good would be done by them; This Viſion I had the third of the ſeventh moneth, called *September*, at *Hackney*, 1653.

Then again, within one moneth after I had at Mr. *Barrats* houſe at *Dowgate*, more viſions concerning the breaking of the ſame Repreſentative, and many other Viſions I had concerning the Nation.

And then again, about fourteen days before the breaking up of them, I had clear diſcoveries of the departure of thoſe from the houſe, whom I had called the Linſey-wolſey-Party, which the Lord ſaid, he would not have in his Tabernacle-work; But if thoſe whoſe hearts were upright ſat for Temple-work, and for the building of that latter houſe; which Chriſt ſaith, ſhall be more glorious then that of the former, if they come from among them, the Lord will make them glorious inſtruments for himſelf in thoſe great concernments that he had ſpoken forth in his word; And upon it I ſaw their coming from them, and I ſung the Paſſing-bell between them: ſinging forth another Paſſing-bell to thoſe that are in preſent power now; Nominating him that was the Chair-man, Mr. *Rowſe*, the Lord ſhewing me that his heart was very hypocritical, and that he was not for the work of the Lord; So that I had many ſongs and diſcoveries from the Scripture againſt him, not hearing the leaſt word, but that he was a very Godly man, as Creatures ſaid; But what I had againſt him, it was from the Lord, which I ſpake then in the hearing of many; ſaying, though he and the reſt of them (which are now a Councel) ſaid, let us ſeparate from that factious Part, caſting them out with the prayers of Chriſts poor flock; Reporting that God thereby ſhould be glorified, according to that Scripture in the laſt Chapter of *Iſa.* But I ſaid, *God will appear to your comfort, and they ſhall be aſhamed*; This Viſion I had at Mr. *Marſh's* houſe at *Dowgate*.

After this I went home to *Hackney*, and the firſt week I came home, not knowing any thing of the diſſolution which was then drawing near, I had theſe Viſions: Firſt I ſaw a great Tower, and the rooms thereof were like to the Counſel-rooms at *Whitehall*, which I ſaw ſtrawed thick with Gun-powder; And at a little diſtance I ſaw a white Tower, for whiteneſs and ſparkling glory, I never ſaw any

thing to parallel with it; and looking into it, I beheld many very precious Saints with their eyes fixed toward Heaven, their countenances shining as the Sun; and neer to them, between that white Tower and the other Tower, were a great many of the Colonels and Chief of the Army, with their Pistols cock'd, and lighted Match in their hands, beating the fire upon the gunpowder, endeavouring to drive it up toward the white Tower, but they could not, for the fire would not take; presently upon this, it was said to me, whereas thou seest this high Tower whereon the gunpowder is, it is a great many of men of the wise and politick, grave and judicious so called, that are drawing up together, and their Wisdom, Power and policy is that gunpowder that thou seest, and the match and Army-men, or the chifest part of the Army that shall assent and joyn with that Tower, and gunpowder against the white Tower, saying, it was not to destroy the white Tower that they were come forth, but the factious ones that sat therein; Presently this Scripture likened them to those of the Old World, that said, let us build a *Babel* that may reach to heaven, and God came down and confounded their language; so he will do by these that were rising up against the white Tower, as it is written in the Proverbs, *The Name of the Lord is a strong Tower*, wherein those factious ones, as they called them, sat in safety, and shall be preserved all their days.

Another Vision I had at the same time, of many Oaks, with spreading branches full of leaves, very great limmed; I looking to the root, which lay but very little in the ground, & look't dry, as if it were crumbling to dust, and above the ground was only a little dry bark, on which limmed and spreading Oaks were set; a few shrubs which being by, were very lovely and green, these great Oaks fell suddenly down, and cover'd the other; presently I saw a very lovely tree for stature & compleatness every way not to be paralleld by any thing that ever I saw, and before which the great Oaks crumbled to dust, and the little shrubs were raised up, growing and thriving exceedingly; then I desired Scripture to this Vision; Reply was, in the first of *Isaiah* it is said, *They shall be confounded in the Oaks that they have desired*: And as to that lovely Tree, it was declared to me to be the Lord Jesus, which I had sometimes seen in the new *Jerusalem*, which is spoken of in the *Rev.* ult. That that Tree was the very same that is there mentioned whose fruit should be very many and beautiful, held forth to the Shrubs, which they feeding upon, should immediately grow

up to a lovely Stature; which ſaid the Lord to me, thou here ſeeſt, that no ſooner doth this Tree appear, which repreſents my Son, but immediately thoſe deſpiſed Shrubs that the great Oaks endeavored to ſcatter and hide in their holes, they ſhall come forth, and all the Oaks ſhall crumble into duſt; this is not by Might, nor by Power, or Arms, but brought in through the pourings out of my Spirit.

Two nights before the Protector was eſtabliſhed, I had a glorious ſight of a Throne, Angels winged flying before the Throne, crying, Holy, holy, holy unto the Lord; The great One is coming down with terrour to the Enemies, and Glory and Deliverance to the ſincere, and them that walk uprightly; hearing of this, I broke forth with much Melody, ſinging alſo *Halleluiah*, Praiſe and Honour unto thee O Lord, will I render with them that thus cry holy.

Then another Viſion followed, A great company of Children walking on the Earth, a Light ſhining round about them, a glorious Perſon in the midſt of them, ſpeaking theſe words; theſe will I honour with my raigning preſence in the midſt of them; others ſhall dye in the Wilderneſs, which Wilderneſs I will ſhew thee by and by; So that departed.

A third viſion followed, wherein I ſaw great darkneſs in the Earth, and a marvellous duſt, like a thick ſmoak aſcending upward from the Earth; and I beheld at a little diſtance a great company of Cattel, ſome like Buls, and others like Oxen, and ſo leſſer, their faces and heads like men, having each of them a horn on either ſide their heads; For the foremoſt, his Countenance was perfectly like unto *Oliver Cromwels*; and on a ſuddain there was a great ſhout of thoſe that followed him, he being ſingled out alone, and the foremoſt; and he looking back, they bowed unto him, and ſuddenly gave a ſhout, and leaped up from the Earth, with a great kind of joy, that he was their Supreme; and immediately they prompting him and fawning upon him, he run at me, and as he was neer with his horn to my breaſt, an arm and an hand claſped me round, a Voyce ſaid, I will be thy ſafety; he run at many precious Saints that ſtood in the way of him, that looked boldly in his face; he gave them many puſhes, ſcratching them with his horn, and driving them into ſeveral houſes, he ran ſtill along, till at length there was a great ſilence, and ſuddenly there broke forth in the Earth great fury coming from the Clouds, and they preſently were ſcattered, and their horns broken, and they tumbled into Graves; with that I broke forth, and ſang praiſe, and

the Lord ſaid, mark that Scripture, *Three horns ſhall ariſe, a fourth ſhall come out different from the former, which ſhall be more Terror to the Saints then the others that went before; though like a Lamb*, as is ſpoken of in the Revelation, *in appearance a Lamb, but puſhing like a beaſt*, being not only one, but many and much ſtrength joyned together.

Thus far it was conceived meet and requiſie to repreſent the ſpirit and condition of the party; Not from thence to borrow the more eſteem, or belief to the Relation following, let that adventure forth upon its own ſcore, and ſtand or fall in that ſpirit that gave it being; But that the truth may ſhine forth, as to the particular ſtate and condition of the Party, through that cloud of unchriſtian condemnings, odious cenſures, and black defamations of unſatisfied, intereſted, envious, and unbelieving perſons which are gone forth; whereby, that in this diſpenſation, which to many that were witneſſes of it ſeems to be the Glory and Beauty of it, may be confounded and darkned, and the eyes of them that would ſee, be blinded in judgement.

Now concerning her ſpeaking in *Whitehall*, this account we have to Offer of the ſtate and condition of her ſpirit in that work; which was received from her own lips in the hearing of ſome then preſent, in anſwer to the Queſtions which the Relator moved unto her; One Queſtion was asked her ſome weeks after ſhe left *Whitehal*, and was this. What frame of ſpirit was upon you in uttering thoſe things in *Whitehall*, was it only a ſpirit of faith that was upon you, or was it Viſion wrapping up your outward ſenſes in trances, ſo that you had not your ſenſes free to ſee, nor hear, nor take notice of the People preſent? She anſwered, I neither ſaw, nor heard, nor perceived the noiſe and diſtractions of the people, but was as one that heard only the voice of God ſounding forth unto me; beſides her own word, the effects of a ſpirit caught up in the Viſions of God, did abundantly appear in the fixedneſs, and immoveableneſs of her ſpeech in prayer, but more eſpecially in her ſongs: notwithſtanding the diſtractions among the people occaſioned by rude ſpirits, that unawares crept in, which was obſerved by many who heard her, who ſeemed to us to be as one whoſe ears and eyes were locked up, that all was to her as a perfect ſilence.

Another Queſtion was, what moved you to ſilence at any time when you ceaſed from ſpeaking? was it with you as with other good men, Miniſters, &c. who ceaſe at diſcretion, either having no more

more to ſay, or having ſpent their ſtrength of body, or having wearied the people? She anſwered in theſe words, It was as if the Clouds did open and receive me into them: and I was as ſwallowed up of the Glory of the Lord, and could ſpeak no more. To give you the Relators obſervation for the further perſwading him of the truth of this; He took notice twice in her ceaſing from ſpeaking; Once ſhe ended with prayer, wherein being ſweetly and highly raiſed in her admirings of the glory that ſhe ſaw, ſhe uttered theſe, or like words: Oh what brightneſs! what glory! what ſweetneſs! what ſplendor! which laſt word ſhe hardly expreſſed in a full ſound, and ſaid no more; Another time ending with a Song, in three or four of the laſt words, in the laſt verſe, her voice ſunk into her breaſt, that they could not be underſtood, like the words of a man falling aſleep.

Now follows the Relation of ſo much of her Prayers and Songs, as by a very ſlow hand could be taken for eight days.

Upon the Tenth day of the Eleventh Moneth, 1653. The Relator coming into the Chamber where she lay, heard her first making Melody with a spiritual Song, which he could not take but in part, and that too with such imperfection, as he cannot present any account of it to the understanding of others: After her Song, she without intermission uttered forth her Spirit in prayer, wherein among many other, she expressed the passages following.

What is marvellous or can be in the eys of the Lord? the resurrection of Jesus was marvellous in our eyes, but not with the Lord, for nothing could keep down a Jesus; thy people could never have come out of their graves had it not been for the Resurrection of Jesus; as thou risedst, so should they, as thou dyedst, so should they, thou wilt make all things death before them; what endeavourings were there to have kept thee in the Grave? oh, but what fastness, what locks, what bolts that could keep in a Jesus? oh, but they thought that the Lord Jesus was but a man, they understood not that the Divine Nature was wrapt up in him in the Humane Nature; when thy time came the Sepulchre was open, and the Lord Jesus came forth with great Power and Majesty; oh blessed be the Lord that brought forth the Son, the Heir, him that was victorious over his enemies; so shall there be a Declaration against all things that would keep thine down; faith is that Victory; how so? because faith brings into the bosom, and it draws forth the Death and Resurrection of Jesus upon us: thou art a bringing forth a great Resurrection: Jesus Christ is upon his appearing; there are some do think so, but they say it is not yet begun, God will bring it about another way, and another time; but the Lord says, he will cut short his work in Righteousness; thou knowest who are the *Babylonians* that are now about thine; as thou didst to thy people of Old, thou wilt come forth speedily,——thy thoughts are so exceeding high and glorious that none is able to reach them; Man cannot bring forth his own thoughts, they are so tumultuous, and run unto the ends of the Earth; oh then what are thy thoughts O Lord,——though the Enemy begin to jeer them concerning those blessed songs; well says God, are my people jeered concerning their Excellencies, their Songs, their *Hallelujahs* that are of my own making, that are before my Throne? the Lord cannot endure that these Excellencies of his Saints should be trampled upon, which are so perfect, so pure; how pleasant are the songs of thine,

when

when they are brought forth out of the Churches of thine Enemies: ——Tis not all the force in the world that can ſtrike one ſtroak againſt thine, but thou ſuffereſt them to come forth to try thine; oh that thine could believe thee for thy breakings of them, as well as for thy bindings up; all things under the Sun, all things before you, in you, ſhall work for your good; when they come to underſtand more of the Myſterie, and of the entrals of Scripture, how will they praiſe thy Highneſs? The Enemies are ſtrong, Satan is ſtrong, Inſtruments are ſtrong, Temptations they are ſtrong, what Strengths are againſt thy flock! They cannot be without the Lyon, and Lyon-like creatures: Oh if thy Servants ſuffer, let them not ſuffer for paſſion or raſh words, but as Lambs; there is a zeal which is but from Nature, a mans own ſpirit may prompt him to, but the zeal of God is accompanied with meekneſs, humility, grief for Chriſt.—Since thy Handmaid is taken up to walk with thee, thy Handmaid always deſired that ſhe might be ſwift to hear, ſlow to ſpeak; but now that thou haſt taken her up into thy Mount, who can keep in the ruſhing wind? who can bind the influences of the Heavenly Orion, who can ſtop thy Spirit? It is good to be in the Territories, in the Regions, where thou walkeſt before thy Servant; oh how glittering, and how glorious are they, what Sparklings are there! ——Thou haſt a great guſt to come upon the Earth, a great wind that ſhall ſhake the trees that now appear upon the Earth, that are full of leaves of Profeſſion; but they have nothing but outward beauty, an outward flouriſh; but thy trees O Lord, they are full of Sap: A great number of people ſaid, oh let our Oaks ſtand, let them not be cut down: oh but ſays the Lord, I will make you aſhamed in the Oaks that you have choſen; and becauſe you will have theſe Oaks, I will now give you other Oaks, and what are they? A firſt, a ſecond and a * third Power, and thou breakeſt them one after another; oh thine own have had a great hand in theſe things; thine have ſaid, we will have Oaks and Gardens, how have they run too and fro! ſays the Lord now, I will give you Gardens, but they ſhall have no ſprings in them, they ſhall be as dry chapt ground, they ſhall be as the falllow ground: what lovelineſs is there to walk upon fallow ground? you ſhall have ſtumbling walkings upon them, you ſhall have no green graſs in theſe Gardens; what have all the Gardens of the Earth been? they have been to thine places of ſtumbling: O thou wilt by theſe thy ſtrange ways, draw up thine into thy upper and nether ſprings: thou haſt deceived thy

Saints once again about theſe Gardens : let them now run after them no more, but be aſhamed and abaſhed : we have hankered from mountain to hill, we have ſaid ſalvation is in this hill and in that, but let us ſay ſo no longer : when we ſhall thus be drawn up to thee, then we ſhall proſper, and thou wilt give us Vineyards, and Gardens, and Trees of thine own, which ſhall abide.—Thou calledſt thy ſervant to come ſometimes neer this place, to witneſs againſt ſome, who ſaid that the Kingdom was already given up to the Father, and contemned the Man Chriſt : but now haſt thou ſent thy Servant again to witneſs for thee, for the Kingdom of thy Son.

Having

Having uttered much more in Prayer, which the Relator, becauſe of the preſs of people in the Chamber, could not take; She delivered the further enlargements of her heart in a Song, ſo much whereof as could be taken, is preſented to you as follows.

WHen Babylon within, the great and tall,
With tumults ſhall come down:
Then that which is without ſhall fall,
And be laid flat on ground.

Oh King Jeſus thou art longed for,
Oh take thy power and raign,
And let thy children ſee thy face,
Which with them ſhall remain.

Thy lovely looks will be ſo bright,
They will make them to ſing,
They ſhal bring offerings unto thee,
And myrrhe unto their King.

For they know that thou doſt delight
To hear their panting ſoul;
They do rejoyce in thy Marrow,
And eſteem it more then gold.

Therefore thou hearing their hearts cry,
Thou ſayeſt, Oh wait a while!
And ſuddainly thou wilt draw near,
The worlds glory to ſpoile.

Oh you ſhal have great Rols of writ
Concerning Babylons fall,
And the deſtruction of the whore,
Which now ſeems ſpiritual.

Come write down how that Anti-Chriſt,
That is ſo rigid here,
Shall fall down quite, when Chriſt comes forth,
Who ſuddenly will appear.

Come write down how thoſe ſparkling ones,
Which Antichriſt are too:
Thoſe Notioners, Oh do write down,
How he will make them rue.

Come write alſo that great Powers ſhall,
From off their thrones be caſt:
Oh the Lord he will batter them,
Though they mount up ſo faſt.

Oh write that thoſe great Counſellors,
That now againſt Chriſt agree,
How Chriſt will never own at all,
Nor give them any fee.

Write how that Protectors ſhall go,
And into graves there lye:

Let pens make known what is ſaid, that,
They ſhall expire and die.

Oh write alſo that Colonels
And Captains they ſhall down,
Be not affraid to pen alſo,
That Chriſt will them caſt down.

Becauſe they have not honored God,
They have not paid their Vows :
But only bluſtring Oaks have been,
Great tall branches and boughs.

Which have no ſpirit nor moiſture, then,
How can they longer ſtand, (been:
Though a while they have active
Yet they muſt out o'th' Land.

The Lord will reckon with them all,
And ſet their words before :
They have not brought forth Righteouſneſs,
Nor relief to the poor.

Which they ſaid they would chiefly eye,
But their Words do not ſpeak :
But all unto their own Nets, they
Do ſtretch themſelves and creep.

Pen down how all their Gallantry,
Shall crumble into duſt:
For the Lord he hath ſpoken, that
To duſt they vaniſh muſt.
(do,

Come Serjeants, what wil then you
When your Maſters are caſt,
What will become then of your pay,
Which you run for ſo faſt ?

Oh Serjeants, ſome of you I have,
Look't on to be ſuch which
Would not have taken ſuch a place,
Your hands forth for to reach.

Poor Serjeants that were honeſt men
Oh how are you fallen,
Oh how are you now taken with
The vanity of men ?
(work,

Oh Serjeants leave off this your
And get ſome other thing,
Your pay'l be ſweet to follow him,
Who is your Lord and King.

Oh bread and water is more ſweet,
Then Roaſtmeat of this ſort,
Oh meat of herbs betters for you,
And of better Report.

You come and crave pardon of them,
While you diſſemble in heart,
Oh call for pardon from a Chriſt,
When to his bar you come.

And leave thoſe other wayes, which will
Prove injurious to you ;
The Lord doth hate ſuch practiſes,
And he will out them ſpue.

Oh keep thy poor Saints, that they may
Not run away from their Lord,
Oh let them be contented with
Th' morſells thou doſt afford.

Oh

Oh that they may not now set hands
To engagements that come,
But rather engage for the Lord,
Who is the onely Son.

Oh mind the Saints, how engagements
Have become to them a snare,
That others they may not them take,
But up to thee repair.

Let them know tis but a short time,
That men thus shall abide,
Tis but a while that these stormy winds,
Shall bring forth such great tyde.

Though winds and waves they boistrous are,
Yet Christ them will rebuke,
He will speak to them to abate,
And they'l go at his look.

After she had breathed forth this Song with more enlargement then could be noted by the Relator; She proceeded in Prayer, which for the press of people crowding and darkning the Chamber, could not be taken; She continued that day in prayer and singing four or five hours together, and was then silent.

The next day, being the eleventh day of the moneth, the Relator came in and heard her in prayer, wherein she delivered many things: some whereof being of publique nature were taken: And are presented in the account following.

MUst thy Servant that now is upon the Throne, must he now die and go out like a candel? Oh that thy servant could mourn day and night for him! Oh that he might be recovered out of that vain glorious Counsel, out of their Traps and Gins! Oh his soul is in bondage, he will not hear New Jerusalems Sermons if thou convince him not! Oh that he might be laid in thy bosome, that he might not refuse to come among thy people! Oh that he might hearken to a praying people, rather then to a wicked Counsel, rather then to a Politique crue about him! Father, that he might Lord God come out of those Fetters and Chains; And then do thou shew him his work, and his transgression wherein he hath exceeded, and open his eyes to receive instruction; He is in Chains by reason of that outward glory and pomp that is round about him: Oh he thinks he is taught by thee thus to go, and to act! Oh, but blessed Lord, let thy handmaid intreat thee to perswade him; For thy perswasions are more then the perswasions of all the great Doctors and Rabbies that are about him! Oh that they also might consider what they do, they have been Preachers of free Grace to thy people: Let them not now come forth with the voice of *Haman*, but with the voice of *Mordecai*; let them be faithful, and say unto him, thou art but a man that doth thus; let them not joyn with that that thou art breaking in pieces; Thou wilt not have thine to sit upon thrones now, till all thine shall sit together upon those twelve Thrones; Is it not better that he shall pry into the Laws of King Jesus, then of those that are about him? he little thinks that they would bring him into jeopardie; Let him not entertain any upon the account that they are grave, wise, judicious men; But let him look whether Godliness be in them: Oh, but he will say, they are Godly too! Oh, but let him look at actions, whether these actions do speak them Godly! Oh, this is a day of *Jacobs* trouble, thine looked for refreshment, and behold greater trouble, they looked for a birth, and behold it is yet in travel; Many of thy children are put to a stand, and know not what to do; though he doth repulse them, yet let them tell him of his sins, and tell him with humility, and with tears; not as those deluded spirits, that go running about the streets, and say, we have such Visions and Revelations; who come out with their great speeches of vengeance, and judgement, and plagues: Oh, but thine that come from thee, thou giveſt them Humility, Meekness, Bowels and Tears. Pluck out those of the Counsel that are thy Children, tell them

them that thou doſt not love linſey wolſey garments, linnen and wollen mixed together, neither in the thrones, nor in any building, or Temple, or Concernment of thine. It is true, Authorities and Powers are by the permiſſion of the moſt high; He gave Commiſſion to the *Aſſyrian* to be a rod to *Iſrael*, till he had accompliſhed his work upon Mount *Sion*; But here is the difference, that was an enemy, whom God would deſtroy with eternal fire, and perpetual burning; But theſe come forth as brethren, as thy children; and therefore thine do not know how to bear it from them: Oh, it is a grief to the heart that they ſhould ſmite and grieve thy Saints; Beſides, the Kingdom of the Lord Jeſus is at hand, all the Monarchies of this world are going down the hill: Now is a time that thine ſhould look off from theſe things, and lift up their head, for their Redemption draws near; Now thou requireſt a greater going forth of the Spirit; What manner of perſons ought ye to be in all holy converſation? we are not to be for our ſelves but for Chriſt; Now the treaſury is open, and every one is to caſt into it; now all is ſpread open, for all to come, to caſt in ſomething: Oh come forth thou great Builder in thy glory! Oh what ſheddings of blood have there been in order to this work! Let there be days of Glory; Hear the voice of thine, yea, thou doſt hear them, though thou wouldeſt have them to wait, they ſhall not be aſhamed; they that tarry and reſt upon thee, thou wilt come and lead them with thy ſweet ſpices: Oh that the ſouldiery might now come forth out of their bravery, and ſay, ſhall there be ſome that ſhall come up to that glorious building, ſhall they reign in that day, and ſhall we that have gone forth for the Lord thus far come ſhort thereof, and be laid aſide! Oh help them to entreat thee that thou wouldſt not ſpue them out of thy mouth as luke-warm ones, nor let them not be caſt out of thy Temple; Now is a meaſuring time that thou art meaſuring thy own Temple, not the world, but thine own Saints, there is a little ſilence from Trumpets and Battels, and now is a time of ſilence: Oh but there is a time of the ſhooting of bullets, and they will come forth again! Oh that thy Temple might not fall to pieces, the ſtones that are joyned to the Corner ſtone, that they may not have the hammer come upon them; no, nor any Iron tool come into thy work.

Oh let him be willing to part with ſuch things as may hinder the proſperity of his ſoul; make him out of love with the wine and feaſts below, and bring him in love with thy liquors and flagons from heaven! Oh but their vains are ſo full of blood before, that they have no

room,

room, but do thou cast the overflowing blood, and then what can hinder thy work! Oh but can these dry bones live? give thy handmaid leave to tell thee that thy children are like dead bones now in the Valley; But thine say Lord, thou canst make them live, thou canst bring nerves and bones, and knit them together again; Let thy servant never be silent till they be brought out of the Valley, out of the slimy pit! Oh do thou fill their pools, thou causest rain to come and fill the pools! Oh fill all places, all things with water from above, that thine may drink thereof; bring forth that water, that may make them Warriours for thee, and not any longer for themselves, and let them know that thy servant doth abundantly tender them! Oh let all that thy servant hath go for *Sion*; First, Second and last breath; Were it not for thine, thou wouldest send the Nations into this Nation; thou hast a people in this Nation, who have thy name upon them, therefore thou wilt not let out the boars, and the wild beasts against them, for they would spare none; Thou hast a few names that are cloathed in white, whom thou dost abundantly delight in, and they delight in thee; they commit their way unto thee, and thou wilt not destroy them, though they live in *Sodom*; thou hast many precious lights in this Nation, in this City, or it would be suddainly burnt with fire: Oh how beholding is this tumultuous City to thine inheritance!

OH sing for Sion *Songs my soul,*
And magnifie that Grace,
Which will bring Sion *back again*
Into the glorious place.

Oh I will pray while that he doth
Appear here on the Earth,
The sparkling glory of those that
Are thy most lovely flock.

I will rejoyce while I do breath,
Because I do believe,
Thou wilt some of the Souldiery
Again to thee receive.

Oh Lord when that thou comest forth,
Scales shall fall off their eyes,
And then they will look unto thee,
And still they more shall rise.

When th'hast brought them into thy sweet ways,
And Paths of pleasure too,
Where they may recreate their Souls,
And behold joys most new.

Oh Lord it is delight to me
To hear thy pleasant voice,
Concerning some of the Soldiery
That their Pikes up shall toss;

And go forth shall fully against
All foes they have within,
As well as against those without,
And Canons they shall bring.

Their Armour shall most lovely look,
In those thou dost appear,
Thou art their Colonel indeed,
Every troop for to chear.

Oh every Regiment of thine
Thou sweetly wilt them speak,
And oh all eyes shall then run down,
They shall eke mourn and weep.

That they have disobeyed the Lord
In bravery so rich,
And in their dainty dishes that
They have with them inrich'd.

When others would have been glad of
Crums that fall from their board,
Many do say still they must have,
Oh these thine will record it,

Against themselves, and mourn for it,
The Lord will then pass by,
And he will draw them forth again
And speak them graciously.

Oh When thou comes, with shamefastness,
Oh ye Colonels great,
And Captains too, do ye fall down
Before the Mercy seat.

Then he will welcome all of you,
And say, oh here is that,
Which is more costlie food for thee,
And far more delicate

Then all thou haſt of that thou ſtol'ſt
From the Common-Weal-poor,
For to feaſt thy carkaſs with-all,
Which is to be no more.

Oh Souldiers ſhall I tell you of
Great Victories indeed!
Oh come and hearken unto it,
For t'will ſupply all need!

You ſhall no great alarms then,
Nor drums hear from your foes,
You ſhall not ſee their ſpears nor bullets fly,
At all you to oppoſe.

If you will hearken to the Lord,
Which calleth for your hearts,
If you will ſay, oh take them, then
You ſhall not feel foes darts.

Oh when Chriſt ſpeaks to you, as well,
If ſoon you do reply,
Not with a flattering ſpeech, but with
Sound words to his Glory.

Then oh he will give unto you
That which will be much more;
Oh the pay that ſhall come from a Chriſt,
It will throughout thee ſtore.

It will weigh down all fleſh ſurely,
It is heavier then you think,
It is more precious then your Oar,
Then do not from it ſhrink.

O Soldiers all, that now you were
Upon the Mount with me,
That ſo your Songs they may be heard,
When that you come to ſee.

Oh it will be well worth your time
To follow the ſweet Lamb
Whereever he goes, oh after him ſay,
Oh Lord we come, we come.

Oh here is a Generyl, and he
Is a King of them too,
A Protector, Conſervator,
Oh draw neer him up to.

He will be all things to Souldiery
That their hearts can deſire,
Oh he will be weapons to them,
He will be their match and fire.

Oh hee'l be alſo Cannons great,
Granado-pieces too,
O muskets he himſelf brings forth,
To put your hands into.

Oh he will be Pikes for you, to
Go after enemies ſtrong;
Oh he will be a Sword for you
Againſt ſuch would you wrong.

O he will beat your drums for you,
And your Alarms ſound,
He will give watchword unto you,
That none ſhall you confound.

Oh

Oh he will also trumpet out
An harmony so sweet,
Which shall make you on geldings
mount,
And walk upon your feet.

He will be for Souldiers that stand
And cleave to Israel,
With the horsemen he will go forth,
And open wide their breach.

It is better to side with him
Which is a King for ever,
Then to the earthly Kings below,
Whom pale Death shall soon sever.

A Soldier he will remain
Till all Nations are cast,
And til the Remnant doth come in,
Which soon shall draw full fast.

When he calls them then they shall
run,
And draw neer unto him, (forth,
He speaks the word, oh come you
Then do you answer; when?

His voyce it is most powerful,
They cannot it gainsay,
But must reply, oh we come forth
To thee our brightest Day.

Oh Soldiers do you love alwaies
Him which will go before,
And slaie all Giants in the world,
And make them roll in their gore.

You have not only to Scotland *gone,*
But to Holland *also,*
He sounded forth his voice so high,
And whirlwinds made to blow.

And on the Seas oh there he hath
Most gallantly appear'd,
When you were struck with sor-
rows great,
He then your heart upbear'd.

For he then undertook the stroke,
And smote those foes so high,
Though they did brag, and boast,
and say,
They were great Almighties.

But oh the Mighty which is true
Did their might then confound,
He sunk their ships and slew their
men,
Much treasury he drown'd.

Oh t'was the great God on that (Land
A General was, before
The same Highness did go on sea,
And did appear much more.

A Pilot he went in the Ships,
Stil did remain and staie,
And turn thē about for this Land,
Much kindness to convey.

O he it was that drew them on,
And fought for us before,
Oh he it was that broke their
masts,
And humbled the great ships all.

O he it was that made them run,
And made them hide their head,

It was thy strokes, oh thou great God
That laid their bodies dead.

Oh t'was the Lord himself I'm sure,
That stopt the Holland's ships,
That did maintain our Land-ships, when
Those Hollanders *he split.*

And is not these things for to be
Declared, and writ down,
When th' hast on our Nation so shone,
And them how hast thou crown'd?

With mercy and deliverance,
Which is exceeding great:
The loss of many precious ones,
And splitting of great ships.

Oh but the loss of thy dear ones,
Oh is not that to be (one?
Thought on by you that are great
And of the Soulderie.

Oh think! oh remember these things,
Oh, again call them to mind,
That you may fresh have Gods goodness,
And feel his rushing wind.

That so more of you may be wise,
Here in this Nation great,
That so you may no longer stretch
Your selves, and lye and sleep.

Our Father, wilt thou bring to mind,
And fasten it on their hearts,
That they may not themselves, that they
Harden not to thy smarts.

Who have been brought along the work,
By thee the Lord of Glory,
That they may get up to the Lord,
And to his territory.

Oh thou dear General also,
I would fain have thee to hear,
The Lord Jesus does speak to thee,
Oh come therefore and hear.

Oh hearken unto Christ and hear,
Let not his sound go forth:
But oh do thou gently receive
What he will thee counsel.

Do not hearken to vain Spirits,
Nor to Counsellors great,
Which Wicked are and false ones, which
Did drive thee to thy seat.
(come,
But hearken to sound words which
From him that is so rich;
Oh listen what the Lord holds forth,
And what he thee doth teach.

That thou shouldst not assume to thee
Higher Power then Christ doth give:
But thou shouldst say unto all Saints,
Oh come let us here live.

In

In honor and great Dignity,
Which Christ here doth afford;
Oh let us have one only King,
Alwaies t'write our Record.

Oh do not thou aspire, for to
So high a title have;
As King, or Protector: But oh
Unto Christ that do leave.

Oh let him be advanced, and
You he will then up raise;
Oh he will give unto thy soul
Most comfortable dayes.

THerefore Father teach him, let him know that he may reign as one of thine: Oh, is it not a sweet thing to be crowned by thee? and that is sweeter then to be crowned by man: Oh says *Gideon!* I will not be your King, the Lord shall reign over you: Oh it is enough for him to be one of thy Kings! Oh let him now deny, and cast it down, and say; Without these Dignities, and great Titles, I will serve the People and Commonalty; and then wilt thou say to him, thou art my *Gideon*; Let him consider that thine shall rule over all Nations; and let him say, why may not this be the time that it does draw near? Let not him say as they said of old, who put the day far from them, that the Vision was for many days; for a time yet afar off; But let them accept of the day and time that thou hast put into their hand; The Lord is building his Temple, it is no time now for them to build Tabernacles; Now thou art upon thy Temple-work, shall they be building great Palaces for themselves? The Souldiers slight thy handmaid, but she matters not, they shall and must consider in time; they say these are Convulsion-fits, and Sickness, and diseases that make thy handmaid to be in weakness; But oh they know not the pouring forth of thy Spirit, for that makes the body to crumble, and weakens nature; In these extraordinary workings thou intendest to shew what is coming forth hereafter; something is a coming forth, there is so Lord; and oh how does thy handmaid bless thee!

Having Prayed for, and made much mention of the Merchants, she Sings the following Hymn to them.

OH merchants! oh turn to the Lord!
What he to you reports,
Look into the written word so sure,
And see what he brings forth.

Oh do not grieve at losses great,
Though all your ships do split,
Oh look to that bottom wherein
Cannot come any leak.

Oh take up now your time for that
Which is precious and most sweet,
And shall be given forth to you,
That will receive meat.

Oh Merchants! I fain would that (you
Might have true gold indeed:
Oh I desire sweet preserves, which
Christ unto you doth leave.

The sweet preserves come from the (Seas,
And from those forrain parts,
Which are made up by those Indians
That are so full of Arts.

You have your Canded Ginger, and
Your Preserved Nutmegs too:
That so you may delight therein,
And your mouthes overflow.

But! oh there's canded things in- (deed,
Which is covered with Gold,
There is not such preserves as they
Which shall be turned to mould.

But these preserves continue shall,
No mouldy skins shall be
At all of them; But the longer
You keep them, you shall see

They are as fresh and lovely as
They were when first he brought,
They do not loose their taste at all,
Oh that you would have sought.

These things indeed as pleasant, all
That you would feed upon (always
Them which will strengthen you
And lead you to mount Sion.

Oh Merchants cloath your selves (with robes,
Which will never be wore (turn'd,
Not that which will to raggs be
Nor that which can be tore.

But here is Cloathing substantial;
Oh it is costly too!
Oh it is white! Oh it is that
Which Christs blood bought to you!

That you might be cloathed here- (with,
And herein still may go,
No nail nor splinter can these tear,
Nor can remove the show.

Tis glorrious and substantial too,
And it abides for ever,
No enemy can rent it from,
Oh none can it you sever.

Oh

Oh merchants the lift up your heads
Though losses you may have; (beg
Oh the more of Christ do you now
Which will make you most brave.

Oh you that are proud, and with (stout necks,
And mincingly do go, (locks,
With your black spots and powdred
Thinking to make a show.

And so you go unto those which
Are carnal hearts with you,
But oh the spiritual do see,
They do hate it, and spue.

They cannot endure your company,
Oh cover then your skins:
Remember when that Adam fell,
He covered was leaves in.

His nakedness with leavy skins,
At length must be his cloaths;
Oh therefore all you naked ones,
Oh do not Scripture oppose.

Oh you that sport it forth with (that
Which is jesting most vile,
The Lord himself does to you say,
That he will you rob and spoil.

Oh you that think to do that which
Is injury to Saints: (unto
Oh the Lord he draws them more
His lovely open gates.

Where he takes them into himself,
When others are shut out,
Then Mordecai must be cal'd in,
Haman must hang without.

Oh thou dear Lord, they chains (would do
Thine injury therein,
They cannot, for the Lord their God
He is their only King.

Oh sing! oh soul! that I am fain,
And do lift up my heart,
Unto thy beloved so high,
Which is exceeding great.

Hallelujah unto Jehovah,
I will without fear sing, (forth,
Unto him which creatures al brings
Oh! thou art the great King.

That store and plenty art to thine,
Rivers and streams are there,
Oh thou dost so much love unfold,
That does the heart so chear.

While it sings songs to others, and
At the mentioning
Of the perfumes and costly things,
Which are esteemed dear.

They must esteem, and count them (dear
That receive from a Christ:
For it cost his most precious blood,
To bring forth interest.

Into these Royalties it was,
A Saviour led therein,
Thy going to the grave oh Lord,
And rising up a King.

Oh he was willing for to be
Crown'd with a thorny one, (might
That crowns unto his children
Be brighter then the Sun.

Oh he was willing to drink gall
And vinegar so sharp, (sweet wine,
That so his Saints might drink
For to revive their heart.
(With
He willing was, that they should
Their spears that then were sharp,
Run into his own sides, that so
His children might not feel smart.
(come,
But that water and blood might
For to cleanse, and throw out
All their defilemẽts that came whẽ
Man he was driven out

Of that old Paradise, before
A Christ a new one brings,
Which shall abide for evermore,
Where thine shall in it sing.
(Saints
Oh how greatly then are those
Established by thee, (to them,
That hast a rest brought forth
Where they shall alwaies be.

Oh it is much more better, sure
Then Adams state before;
Oh here is one that is so strong,
None can it rend nor tore.
(dearly,
Oh Saints, love Christ, love him
That hath for you thus shown
Great dignity, and his power,
Which set you on his Throne.
(harps
Oh Saints rejoyce! Oh take your
Down from your Willows now:
And play your tunes unto the Lord,
For none shall make you bow.

Great Babylon it shall not mack,
Nor injure your sweet songs,
In the enjoyment of a King,
That cast out hath those throngs.

Oh you Saints that Christ tarry on,
When he hath taught you play,
His melody shall you sound forth,
In the sun-shiny day.

Therefore desire, and wrestle too
By faith and prayer, while (from al
The Lord hath brought you forth
That endeavor you to spoil.

Oh fear not! do not tremble, but
Go on courageously. (go out,
Let Prayer, let Faith, let Zeal
And through your tongues let flye.

Oh Prophets all, do you speak out,
With bold courage for him,
For unto you he shall draw near,
And appear even when
(down,
That the rotten Walls are thrown
And the great Chaos falls,
A fabrick then that you shall have,
That by faith on him calls.

Oh he will not be slack, though men
They shift and put you off,
Yet he will suddenlie relieve,
And let his Cannons of,
(here,
That shall all forts and bulwarks
All foes that do upstand,
Shall be laid flat upon the ground,
And thine shall enter the land.

O Canaan, Saints you are gone into
that is the pleasant Land,
where you shal eat his grapes most
and that in his due time. (sweet,

Oh they are fruit that are most
they are not rot within (sweet,
They have no blemish, in them all,
he will fill you to the brim.

You are my Joshua's, and are
my Calebs, that I love,
And you also do shew to me
that you climb up above,

Oh unto you I now do speak
they shall go on apace,
And enter into Canaans Land,
and dwel in those sweet rayes.

Therefore take heed oh Israelites,
how you do speak and pray
Unto the feebleft of the flock,
to keep them from the way,

Wherein they shall green things be-
and milk and hony eate, (hold,
Oh therefore awaken them not
do not the fickly beat.

But like true Calebs do go forth
with courage bold and stout,
And speak well of Gods Canaan
which other seek to rout.

Oh do go tell the goodnesse of
the place, and might therein,
The fortifications thereof
which are made by our King,

Oh speak well of your Canaan,
and of its Bulwarks there,
Oh tell of its most glistering wals,
and tell what can compare.

What rooms, what wals, what hang-
(ings can
set forth of what is there,
What meat & drink can be to that
which is so sweet and clear?

I tell you, God will take it well,
when well you do report,
Concerning his sweet Canaan,
and his salvation cups.

Another Hymne.

OH blessed Lord be thy great Name,
that Prisoners shall go free,
Out of the prison-house thou brings
redemption comes from thee.

Oh those that are thine Enemies
and Rebels were also,
Thou hast captiv'd captivity,
that forthwith they may go.

Though in that inner prison yet
thou farest oh come you foes,
For here is redemption spoken,
by Jesus is broke out.

Oh come to him though you have
slaves and vassals to sin, (been
Yet his Fathers free grace he doth
unto your souls ere bring.

And saith Oh Rebels I came forth
that so you might be chang'd,
And of rebellious made such which
shall with Christ ever reign.

Oh come saith Christ, you captives
that Satan hath held under,
Oh if you look upon Christ
your foes shal not you plunder.

That he to his enemys should come
and make them his dear friends,
Calling them not his servants more,
but choice and onely friends.

Oh report of your Saviour,
that is a Prophet too,
And hath treasures provided with
for every moment new.

Oh speak well of your Saviour
which as a King appears;
Go declare him that is the Lord,
and wipes away your tears.

Oh go forth Saints expresse your
to this dear Jesus Christ,
Though some may despite shew to
yet open wide your eyes.

Unto him, for to you he'l come,
and also shall to others,
That with temptations are scorcht,
and are so full of smothers.

O that thy Saints that are cleansed
would to others the oath
Publish of grace & gentlenesse which
in person he breath'd forth.

Oh votioners they shall go down,
at the sound of him which
Will not them fail who do him love
but he to them will reach

His arme for their salvation, and
puts them in his bosom,
Though sin and Satan would most
yet they cannot there come.

For thou hast hedged thine about
and thou hast lockt them in,
Oh none can fetch and drive them
from the most mighty King forth

Oh the longings of poor Souls sure
to see thy countenance!
Oh if the world did him behold
oh they would prize his glance.

When creatures are in Dungeon dark
they prize one beam of light,
Much more do thine when they do
beams of thy lustrous light.

Oh they that have a while been
& pin'd with hunger him starv'd
Oh they will prize any relief
from it they will not fling.

But eate it gladly and will praise,
and then what may they do,
whom thou hast brought fro chains
satan who would them rue?

Oh Lord then thy spirituall ones,
the more of thee they ease
The more of thee they do desire
thou art so excellent sweet.

Such

Such honey and such wine as which For when they hast drawn up to
does drop from thy sweet spring of the large field thine is in (thee
Oh they desire to reach forth, and And the many paths wher they may
most kindly take it in. hand in hand with their King (walk

Oh they Lord, that have felt the Who lovingly doth walk, and tell
and in the storm have him, (cold of things that shal break forth,
Oh how they will be eath after thee And of the new Jerusalem,
and crowd under thy wing: gloriously thou dost afford.

And thou their Lord wilt cover Oh when thou takest such from be-
from all the bitter storms, (them to thee that art so high (low
They shall be kept under thy wing, Hallelujahs must go forth thorow
and freed from the worlds harms. the Heavens and the Skies.

Oh it is Lord, Oh it is sweet Hallelujah when the sentence shal
to draw thee forth at length, of dread against al those (come forth
It es thou Lord that must draw out That are against such a lovely God
thy self, thy height, and breadth. and do thy Name oppose.

These were uttered and sung the twelfth day of this eleventh month.

Upon the thirteenth day she uttered many precious things in Prayer and Songs, which the Relator could not for the press of people write down.

Here follows some short account of some things she uttered the 14th. day, as the Relator could take them in some scattered expressions.

LEt thy Servant beg high springs for Saints; come in with full springs in such a time as this, when that the waters are brought so high, that thy poor children are ready to be overwhelmed by them, in their snares and entanglements; they say these waters are very clear and sweet that come from men, but at length they make the Soule very muddy; Why is thy Handmaid so long with thee upon the Mount, seeing thy sparkling glory, and those reviving springs, but that thy Handmaid may plead with thee concerning thy Saints, thine Inheritance, and that her heart may take in the things concerning thy Saints. There is now a great deale of provision for a poore man, and yet hee will wither and come to nothing; certainly folly will be writ upon his labour. Thou wilt not commend it as a peece of wisdome, Thou wilt not give it a badge of honour, Thou wilt rather put a blot upon it, Thou

wilt never write faire concerning it; Thou art coming to write faire concerning the Palace of the Lord Jesus, and the Glory of that Kingdome; oh, but they have a veil over their eyes that they cannot see it; Oh, but saies God I have a *Jacob*, a dew, a Lyon, and they shall know it: I have but a few names among you, in whom my Name is found, though I have a great many soules; Thou wilt find, Lord, but a few that have kept themselves undefiled from the world, that are pure Religious ones; there are may fleshly, nationall, formall religious ones, but the poore, fatherlesse and widow are the companions of the pure religious ones. They think it scorne if one should tell them they are not Religious, they will say you are censorious, Oh, but thou wilt tell them, that they doe not doe that which is pure Religion, that is so before God; who is such a burning and shining light as *John* was, who gives forth such a Testimony of Jesus as *John* did? Is it not said, that they who faint in adversity, it is an argument that their strength is small? When they are in prosperity then they can speake large and high things of Jesus Christ, but then to hold out in time of temptation, that hath a good report with God; God saith, *I will judge righteous Judgement*, I will not judge what you doe, when you meet, and speake and pray together, but I will follow you into your secret places, your Houses, your Callings, your Offices, &c. those that breath after thee Lord, they are searching after their secret sins, for thou commest into the heart; they cannot prosper that cover their secret sins; there is such a covering of secret sins, that prosperity flyes from us, and takes wings and flies away.

It is not a time now to raise States, and Names, and great things, for thou art now pulling downe, they will set up their Beacons upon their owne hills, when thou sayest thou wilt have thy Beacon upon thine own hill, and thy Standard set up there; oh how do men set up their posts by thy posts?

When thou dost make Bars and iron gates they will endeavor to break them open, and beat them down, that the enemie may come in among us; they think if they have armed men about them, it is well with them; O, but to have thy armed men which are Chariots of fire about them that were safe indeed: When thou commest with thy hand, what are all these before thee? they are crushed on a sudden. Take away Lord all that sowre leaven that is upon the earth, it savors all the meal, that it has a brackish taste; though many of thy children in their affections and judgements may bee sowred by this leaven, yet thou hast some

into

into whom this sowre leaven cannot enter: Take it out of thy Children that are in the midst of the earth, and keep thy lump that it may not be infected; many are infected, their language is infected, it was sweet before, but now it is confused, it had an harmony, but now it hath no rellish. ———

Thou hast declared the comming of the Lord Jesus, that he shall come suddenly, so the transactings of things here below do come suddenly, and poore man, how is he confounded, he is in a smoother in his own judgement, he is in the smoak, and cannot find the door! Let not thy Children be blinded and blood-shed, oh take them out, and let them take heed that they do not return into such smoaky houses againe; oh, let thine blesse thy Name, that thou hast proved a cleare flame for their eyes, a burning flame, that shall burn up all smoaking things, as crackling thorns under their feet

Oh, that thy Children should drink up inflaming Wine, not like thy inflaming wine, for that's a beautifull inflaming, but an inflaming to rednesse and burning. ———

Thine that thou keepest from such things, they shall walk with thee, thou wilt make them partakers of glorious Priviledges, thou wilt bring them into thy Territories above, into thy sweet Walks, how wilt thou hang them about with Hony Suckles? not like the hony that is of the earth, that is clogging, but pure hony that is reviving; thy *Ezekiels* that behold thee by the River *Chebar*, Oh what sights, what glories, what rivers, what springs do they enjoy! and yet thy children are afraid to suffer; Oh what a spirit of slavish feare hath seized upon thy own children! though thou hast said the Lord will be with you in the fires and in the waters, yet what pale faces are there amongst thine, oh, is this to professe Jesus! ———

Thou wilt make the whole earth to be thy children, and wilt make them to be the honourable ones, and yet they will not know, nor consider it; Oh this is a time not for man to reign, but for the Lord Jesus, and this voyce sounds out here and there by a Son or a Daughter; Oh, but when shall all the Sons, and all the Children cry for King Jesus? the Reason is, Because of the infirmities of the flesh, and because thine are of a stammering speech, and of stuttering tongue, but thou hast promised that the time shall come that there shall not be a people of a deeper speech then thy people, and they shall not be of a stammering tongue. Come O all you Disputants, Monarchs, Scribes

and Rabbies of the world, come forth now, and let us see what Arguments you can bring forth against the Spirit, the pourings forth of it, the rising of the Sun of Righteousnesse upon the world, against the influences of the heavenly Orion; oh, you shall be the men that shall be of a stammering lip and of a stuttering tongue.

Oh what a doubting is there now among thine, what disputing, what reasoning, what they shall doe, whether they shall cry up a Man or King Jesus; let them take the engagements of Man, and lay them under their feet, and take the engagement of Jesus, and lay that to their heart; Let thy servants now be of a publique spirit, let them now flie high above the Skies, not into vaine conceits, vaine speculations, and high notions; oh but thou calleſt to an exalting high through Jesus unto thee; they that have kept to a crucified Jesus, they are thine; Oh, here are good words, great allegories, and high expressions, oh, but they that honour thy Sonne, thou wilt honour them; they that honour the Son honor the Father; Oh, they that say they will honour the Father alone, and live in the Father alone, and lay aside the Son, they are deceived, thou wilt have them keep within thy bounds, and not to stretch the Point beyond the Compasse. Oh, let thine take a thorow view, and not rashly take up any thing: Thou wilt have thine try the gold as well as the drosse; thou wilt not have thine take up any thing, while they know not the life of it.

Oh, But who is he or she that admires the Lord Jesus through all, in all, and above all; He is all in nothing-Creatures, the Creature is nothing, but thou hast said, thou dost great things through nothing: Oh, that thine were taken with Truth for Truths sake, that they would seek into the bottome, and goe into the golden Mine, and not onely gather up the shavings thereof, let them not take up the sparks but the fire it selfe.

That a poor Creature should subsist without sustenance, what a gazing is there at this poor thing, while you forget the glory that is in it, go into the Marrow, what matters it for the bone, let them have the Spirits, it is no matter for any thing else,

Oh that thy poor servant should thus long converse with thee, and so long sit at thy fire, and feele the warmth thereof, and so beare testimony against all false fires, and all things that are against King Jesus.

Then

Then ſhe uttered forth this Song, the greateſt part whereof, as much as the Relator could take, runs as followeth.

OH, it is that light that burneth
a flame that is ſo clear, (bright,
The Soul and tongue, yea every part
unto thee ſhal draw near.

And praiſeth his free grace for all,
and ſets out Jeſus too,
Who came forth from the Fathers ſeat
to bring that love unto.

Which is a fire ſo hot, and which
its warmth gives forth moſt clear;
Oh, it is a fire that is brought forth
by him that paid full dear;

Oh, when thy love ſent out thy Son,
he ſweetly did reply,
That he would haſten through the
and on the Croſſe would dye. (earth,

Oh, when love did warm his boſome
there was no ſtay at all,
But the Lord Jeſus he did reach
forth that which was royal,

And ſaith, that love had ſent him forth
to dye for Rebels great,
That they might come that enemies
unto this Mercy-ſeat; (were

And he did fulfill his great work
with courage that was bold,
That there might come forth unto his
that pure and beaten gold,

Which was for to inrich them that
before were poor and mean,
Who hath beſtowed here on them
a glory pure and bright.

Which none can purchaſe by their
nor treaſure that is here, (worth,
For Free Grace it is to them rich,
and bids them come full near,

Where they may have that which will
them rich for evermore, (make
And will be alwaies unto them,
a bright and golden Oare.

Where no droſſe ſhall at all it reach,
nor cover it from ſight
To thoſe that Chriſt do bring it for,
who tels them 'tis their right.

And therefore ſaith, receive of him
who purchaſed hath for thee,
Redemption out of all thy filth
and from thy ſlavery,

Rather then all Crownes or Palaces
wherein you do delight,
Oh covet more the brightneſſe of
him which doth make us white.

Oh 'twas indeed great love that ſuch
which are ſo black below,
Full of the ſpots of filthineſſe,
that thou ſhouldſt them love ſo.

He

He that was God-man understood
the love was in the Father,
Whom none can see, nor can shew forth
but he that was his Lustre.

O thou most deare and only Lord,
that lookest down below,
Who in thy love thy Spirit brings
and it doth on us blow.

Oh, it is it which doth maintaine
all vitals that are within,
Oh, it repairs all parts throughout,
and filleth to the brim.

Then raising her note she proceeds as followes.

O King Jesus, King Jesus, thou
in apparrel art rich,
A Diadem about thy neck,
and forth it thou dost reach;

Of thy rich Diadems to shine,
and of thy Crowns of Pearl,
And thou sayest unto thy poor Flock,
Oh, I will make you Earls,

Oh, I will make you Potentates,
and then believe my word;
For it is true sayes Jesus Christ,
looke into my record,

And see whether I have not declar'd
what you are unto me;
Also what I am for your sakes,
and that you shall be free;

And look into the written Word,
and there you shall behold
How I have beautified, and have
made you as bright as gold.

O look into the written Word,
and there drink you of me,
For I am flagons of Wine, and
you shall partake of me.

O sit down at my Table, sayes
the Lord who is so high,
And I wil come and fill you, and
I'le open wide your eyes,

That you shall me behold therein,
in all my Counsels here;
You shall see how I am the chiefe,
and your most choycest deare.

O looke into the written Word,
and see the blessings there
To Servants, that doe waite for him,
that is so high and deare.

He sayes he wil come forth to them,
and gird himselfe about,
And set him down on them about
where none shall cast them out;

O when that Christ he forth doth come,
as a Servant he doth speake,
That he will waite upon them,
while they eate upon his meat;

He'l fill their Cups and Flagons too,
he will say, Drinke O friends,
O drinke, O drinke abundantly,
for oh, I will you shend:

Oh,

Oh draw, draw near says Jesus Christ,
and come and now reply,
Oh say unto the loving Lord,
that up on high you'l flye.

You are my rare ones, and you are
the Darlings that I love,
Oh come, oh come saies Christ the Lord
go up with me above.

Come hither, come hither saies Jesus
the Regions that are high,
Oh draw up to the Mount of God
to Jesus Christ on high.

And you shall see devouring fire
upon your enemies,
But I will be a light to you
and up you shall straight rise.

Oh you shall rise, indeed you shall,
when others they shall down,
Then you shall be raised up with me
when I my selfe shall crown.

Did they beleeve what in thy word,
reported is and penn'd down,
They would not then to men forth runn
and cry them up and crown.

Oh if they did beleeve the Lord,
what he doth them declare
Concerning the coming of Christ,
oh then they would him fear.

Oh if they did beleeve the Lord,
what thou dost say to them,
Concerning that true holinesse
which shall appear at then,

When thou comst out then holinesse
abundantly shall flow,
Sincerity and righteousnesse,
oh they then up shall go.

But now here is great transgression
in men, they are corrupt,
Oh they are taken with flesh-pots
and with their sinful cup.

Oh blessed Lord do thou draw near,
do thou speak to them that
Which may now raise them up againe,
and may lay all flesh flat.

Having uttered forth this Song (as she did all the rest) with melodious voice, she proceeded to prayer without any intermission, somethings wherein were, as followes.

It is not now as it was in times past, that a Kingly Progeny should reigne, for that was but for a time, and then after they should be judged, destroyed, and taken off, and be no more, and then should the Kingdome of the Lord Jesus come forth, and all the Kingdomes of man throwne downe before it; And how has thy Servant disputed, declared, remonstrated and appeared in the field against Antichrist, and how is his language now confounded? it was the language of *Canaan*, but now it is the language of *Ashdod*. ——

Oh thy Servant (speaking of her selfe) must now come forth a-

gainſt the great Rabbies of the world: Oh, thou knoweſt that thy Servant hath often wraſtled with thee that thou wouldſt employ ſome other, but thou haſt over-ruled her, and haſt put her to ſilence? and ſhall I not be willing to do or ſuffer thy Will?

And thou giveſt ſtrength unto her, and beareſt up the Spirit of thy ſervant to go thorow with the Work, thy ſervant is not an enemy to theſe men, thou knoweſt, but a friend; Oh, it is for thy ſake, and for thy ſervants ſakes, that thy Servant is made a voyce, a ſound, it is a voyce within a voyce, anothers voyce, even thy voyce through her; Thy Servant knew that ſhe was beloved of thee, and that ſhe lay in thy boſome from a child, and there ſhe might have lived without the condemnings or reproaches of men, or of this Generation; but ſince Father thou wilt have it ſo, thy Will be done. If the body ſuffer never ſo much, if it be for thy Selfe, thy Saints, thy Kingdome, it is better for her then to be in her own Habitation, and in pleaſant Gardens; and when thy Servant has done thy work, ſhe ſhall be willing to lock up her ſelfe in her Cloſet againe, and not to be ſeen of men; Oh Lord, thy ſervant knows there is no ſelfe in this thing.

Having further in prayer made mention of the Univerſity-learning and the National Clergy (as they are called) ſhe proceeded unto ſinging, ſeven or eight of the firſt verſes of the Song could not bee taken by the Relator, it being Evening, and no light in the Chamber: The reſt were as follows.

For humain Arts and Sciences,
because you doat on them,
Therfore the Lord wil others teach
whom you count but Lay-men.

For you have ſet too high a price
upon your Learning here,
Oh that makes Chriſt for to come
and from you it to tear.

Becauſe you have the honour re-
ceiv'd,
ſo much fleece from Chriſts flock,
Therfore now you ſhal be by Chriſt
oh made a ſtumbling block.

Chriſts Scholars they are perfected
with learning from above.

To them he gives capacity
to know his depths of love

Oh you becauſe have not kept in
within your bound and Sphear;
Therefore the Lord hath declared
he'l put you in great fear.

Though learning it be very good,
when in its place it ſtands,
But when it gaddeth forth there-
out
it looſeth its great hands.

For in the Chimny the fire is
uſeful and precious,
But when the rafters it doth reach,
it ſets on fire the houſe.

And

And so in Learning, when you keep
it within its true bound,
But when you joyne it unto Christ
he wil then it confound.

O you have been so gallant, and
you have in silken walk'd,
O you in dainty food have been,
that hath made you to talk;

But when that they cease putting in
to your wide mouthes that gape,
O then you'l cease speaking that,
before you did relate, (which

Concerning the sweetnesse of Christ,
your studies had drawn out,
O Christ I'me sure he wil you try,
whether you truly spoke out.

For your triall wil be, when that
your Revenues shal goe,
Then it shal be made manifest
whither your wind shal blow;

But I wel know that those that are
true Prophets of the Lord,
Wil live upon that pay which he
declared in his Word;

And if they'l trust and venture him
O he wil them provide,
They shal not want, nor be athirst
that swim within Christs side.

Oh, is it not better to have
your pay from Iesus Christ,
Then from those which do come unto
the poore his interest.

The Lord Christ doth against them
they shal not long endure, (speak.
The Lord wil set his fire to them,
and it shal them devour,

And shal upon them fly about,
and unto ashes goe,
And by the flouds it shal be washt,
flouds shal it over-flow.

O doe not then, O rest not in
your greatnesse you have here,
For every one that's high wil Christ,
be'l put into great feare.

She proceeded againe unto Prayer, and among many other, expressed these following passages.

They that are thy true Seers shal stand, when they that are false Seers shal fall, and wither, and dye; the true Seers they shal goe on and prosper, thou wilt provide for them sufficient maintenance; Oh, let not men thinke that thine doe cry downe the Ministry of them that are full of the Ministerial Office, and of thy Spirit, and doe speake from thee; but there are that are called Ministers, that doe deny Jesus Christ his coming to set up his Kingdome, O thine would have them throwne downe before thee, the Lord wil not let there be a famishing of the Word in the Land, and he wil take care of them; let there not be a cry a-

mong them, that if maintenance goe downe, the Miniſtery wil downe; let them know that thy ſervants are not enemies to them that are truly taught of thy Spirit; let them looke into the Scripture, and there ſee what is the true Miniſtry, and what is their pay; let them ſee what thoſe were who were thy true Miniſters, were they ſuch as did pamper their bellies, and their backs? were not thine willing to feed upon any thing, to goe in Skins, to bee any thing for the Goſpel of Jeſus Chriſt? Has not their fulneſſe brought blindneſſe upon them? Oh, where has been that marrow and fatneſſe flowing forth from them? Oh, let there be more of that, thou wilt delight in ſuch as delight in thee, they that delight to ſerve Tables more then thee, and thy flocke, thou wilt not ſerve them, what ever judgement or opinion they are of. ——— Is not the Narrative come from Heaven concerning what thou art a doing? Oh, let all thine know it in time; they that are ſuch as are true Students, doe thou fill them more and more, let them come forth as Trumpeters with a ful ſound, for if they give forth an imperfect ſound, how ſhal the Horſe prepare to the Battel? let them not goe forth with the ſound of their owne mindes, and their owne carnal ſtudies, but with the ſound of thy Spirit, and that is a right ſound, and ſuch wil follow thee with Timbrels, and with Muſick; O let ſuch rejoyce evermore, and let them pray continually; oh, they love alwayes to be praying, they can never be weary; not that Prayer that is called a Gift, or an Habit, but it is a ſpirit, it is the out-goings of thy Spirit, it is an Harmony that they that have only a Gift cannot underſtand, and it is but like a beating of braſſe; true Prayer is an excellent talking to the moſt High, it kindles up the affections, and ſokes into the judgement; for thy people are accounted by the world a people of much affections, but of little judgement; but by this thou doſt try thy People, for they that have little affections doe ſoone change their note; but they that have ſound judgements, ſoaking judgements, and then the affections right ſet, they Center then in thee alone, every way the Soule is raiſed that is indeed wrapt up in thee; there are raptures in the Tongue, and in the Braine, but the raptures of the Heart no flouds can drowne, no fire can quench; the Tongue, and the Fancy, and the Natural life may be taken away, but the Spiritual ſenſe that returnes into the Sun; oh what is the Carcaſſe, the Veſſel? they are

no-

nothing, but when theſe are gone, then where am I but there where I am made perfect in thy ſelfe; thou wilt bring thine into the Grave before thou raiſeſt them up to live; til thou commeſt and putteſt a ſentence of death upon all things here below, they wil not look upon that which is glorious.

Here ſhe paſſed off from Prayer to Singing, ſome, or moſt of the Song was taken, and was as followes.

O That they may ſay unto Death,
O Death, where is thy ſting,
O Grave, where is thy victory?
over them thine ſhall ſing.

Till they doe feele his biting teeth,
their tongues will not ſing to thee,
O therefore let them it behold,
Pale-faced death let them ſee.

When they doe thorow death up mount
unto eternall life,
O then their hearts and ſpeeches too
ſhal run to thee moſt rife.

They wil then pray to thy rich grace,
thereto they then wil fly,
They wil to the moſt high then mount,
and that with open eye.

O till they ſee grim Death before,
and its moſt gaſtly lookes,
They would not mount up unto thee,
to ſee thy pleaſant lookes.

They ſhal look on the Sun ſo bright,
and on its beames of grace,
Which doth appeare, and cometh forth,
and on them caſts its rayes.

The foure laſt words of the laſt Verſe are added by the Relator, who could not take the Maids owne words, her voyce as it were dying, and ſinking into her breaſt, with which ſhe cloſed for that time.

The fifteenth day being the firſt day of the Weeke, ſhe began with Prayer, the principall things whereof are noted in the following account, in the Language they were delivered by her, though much more largely then the Relator did, or could take them from her.

He that is entred into reſt, hath ceaſed from his owne workes, as God did from his. Where Lord doſt thou take up thy reſt? O Lord, doeſt thou take up thy reſt in man? thou art the Center of reſt, yet the out-goings of thy reſt were upon man; man muſt have thy Breath breathed into him, other Created pieces muſt have thy Name, but he muſt have thy Breath; O how great is his Fall, and thou haſt ſhowne kindneſſe to him, yet he doth not conſider, he doth not take notice what he fell from, and what thou haſt reſtored to him; Oh, thy Servant loves to travel with

thee in these created Pieces, to see thee the Alpha and Omega, the great beginning, and the end; O what sights of the world, what fashioning of curious Wits can compare with that infinite Wisdome! O that thy Breath should be life to Man, that thou shouldest come and breath upon him, that thou shouldest give forth substance about a poor shadow, and take counsel about a poor shadow. Oh Father, what disputes there are about the Souls mortality and immortality? Oh, it is because they do not thorowly search into things, they do see no more then the breath: Oh, who can set it out, who can give a definition of mans soul, which is the breath of God? Thou Lord alone knowest what it is! Thine that have conversed with thee in it, do see it is a most excellent out-going of God into a poor carkass: It is a most excellent breath of God into a poor creature: Mans life as considered as the breath of God, and the work of the Counsel of God, Oh how watchful should they be over their breath, that they do not breathe against their Eternal Breath, against the Work and Language of God. When thou hadst made Man, then thou saidst thou hadst finished thy work, and wouldst take thy rest: Who was this Rest? why Jesus was this Rest from the beginning; he was the prepared Rest from the Creation: Thou broughtest forth a Seventh-day, wherein thou saidst thou restedst, and a work wherein thou restedst, and all to shew that Jesus Christ is the true Rest; who is the true Sabbath-day, the prepared Rest, the Eternal Rest; Oh, that there might be no more wallowing in Satans fires and quagmires! Oh they do miss of their Rest; they do not enter into their true Sabbath; they do not see their first-day: Let them see Jesus Christ to be the true Rest, the true first-day: Thou first appeared as the first-day to poor contemptible Creatures, to poor Women. Oh *Mary*, I am thy Rest, and she answered, *Rabboni*. When thou appearst to be Rest, then how do they take thee into their bosom, then they see no Peace under the Sun but in thee? if he be gone, Rest is gone, Sabbath is gone, Peace is gone; that bright day of the Resurrection which is brighter then the rising of the Sun, does not then appear: When a poor soul knows not what to do, temptation weighs them down, corruption sinks them; they know not what way to turn from Bryars and Thorns. Oh, then, thou appears and gives Rest, and makes them go forth with joy and leads them forth with peace, and then thou makes all me-

lody

lody before them. Tempted ſouls can tel what it is to enjoy their Maker, they can ſay he is their onely Reſt. Oh, who would not make thee their Reſt?

Thou ſingledſt out a Day, becauſe thou kneweſt mans cruelty, and covetouſneſſe, that he would not give reſt to Man or Beaſt; but what is a day, if thou in a day wert not the Reſt? The time will come that the whole Creation ſhal have a Reſt and Redemption which ſhall abide not for a day, but ſhall continue.

Lord it is a Faſting day, indeed when thou art a Reſt, when thou commeſt out with a ſparkling reſt; if thou hadſt given a reſt in thy Ordinary way, that had been very ſweet, oh but a reſt in the Mount with thy ſelfe, a transfiguring Reſt among Angels with the brighteſt ſun, oh can there be eclipſes upon this Sun, the Sun of Righteouſneſſe? who is the ſame, and there is no alteration, no cloud can cover it.

Who can mix Water and Oyle together? will not the Oyle be always above? ſo thou dear Jeſus wilt ſtil be above upon the top; if trouble come, thou ſayeſt begone; Surely Lord, I will make mention of thy Reſt for ever; thy Reſt hath ſo many Companions withit, Peace, and Quietneſſe, and Regulation throughout the whole Man, all is put to ſilence before it.

Thy Servant wondered at thoſe words, the Lord is riſen, let all the earth keep ſi'ence; What art thou a coming forth? art thou putting a ſtop to all the Nations of the earth, their deſigns and projects, all enemies both by Sea and Land?

But I will put to ſilence (ſaith the Lord) all enemies within; O ariſe againſt all inward Enemies, and let them be put to ſilence; Let there be no more the voice of the Earth heard in thine; thou haſt put the earth in thy poor Servant to ſilence, thou haſt made thy Heavens to come down into her Earth.——

Whom the Son makes free, they are free indeed; Oh freedome indeed, other freedom what is it? a poor freedom; but this freedom within is through the reſurrection of thee riſing in the ſoul; there is ſuch an harmonious company, there is ſuch an abundance of thine, when thou puteſt the earth to ſilence: Oh put the earth to ſilence, that ſo they may come to the glorious ſtature of the Lord Jeſus, which none can fathom nor reach the depth thereof:--

Oh that poor creatures might not heare of a Jehovah of Righteouſneſſe, but that they might alſo receive thee; thou ſenteſt down

a Ladder to the earth, the humane nature of Christ, to gather up our Nature to the Divine: Oh how did that humane Nature appear at the bottom of the Ladder upon the earth? oh what steps did he tread, what steps in the Divine Nature to gather up Humane Nature into it? thy poor shall lead up to the top, you are kept by the mighty power of God unto salvation.

Oh it is good to walk up that Ladder, where there is such precious Aire, and such sparkling Stars, where there is not only seven daies light, but seven thousand such as none can number; Oh how can any get near unto thee, if they will throw away the Ladder? poor hearts, they marvellously mistake, you cannot come to the Father but by the Son, you must take both together, therefore this Rest came forth, that so there might bee a compleatnesse, that there might bee nothing wanting; every way what a perfect rest is the Lord Jesus? Oh dear Christ, dear Christ, can any that have taken thee in, hear thee vilified? couldst not thou keep silence concerning them, and can they indure to hear thee contemned, to hear thee to be called onely a Form, and to cal themselves a Christ? How can they chuse but say wee will have a Scripture Christ? O dear Rest, the declaration of thee is marvellous sweet, the Declaration tels of thee that thou art the true rest in the power thereof.

Here she seemed to have over-flowings of joy and delight in spirit, and poured out her heart in a Song, as follows.

OH thou art Rest, eternal Rest
unto thy children dear,
Yea through the great Creation
thou brings thy Rest them near.

Thou wouldst have all things have a rest
that in the earth do breath;
Yea, also a Rest unto Fishes,
thou dost to them bequeath.

Oh see and learn of Plants and Trees,
of Gardens and the Fields,
A rest there's from the mighty Lord
which he unto them yeelds.

The Creatures they have rest, much
such that have sense & breath, (more
Their rest is higher then the other,
cause they are th'Commonwealth;
That they might be maintained for
the Sons of men herein,
Therefore a rest thou dost provide
and quietnesse thou bringst in;

Calling the earth and all therein
to be in silence, and
To stay from gathering up the field
to accommodate the land.
O, what an increase through a rest
there is in the wide sea
An increase is in every thing,
brought forth out of the clay: (forth,
O land, thou doest through rest come
with great increase unto,
Of strength, and otherwaies from such
that thou bringst men unto:
What are the birds and cattell there,
whereon man is fed?
Thou art a rest to weary man,
who forth and in is led.
O shall all things that here do crall,
and beasts that hang their head,
Be more in praises to the Lord,
then those whom Christ is head.
For they after their kindes doe praise,
much more then shall ensue, (come
When that the Lord makes kindness
thorow all he will renew.
Love he doth multiply indeed,
upon the sons of men,
That he might screw them to the top
of his glory in heaven
That they might not like muckworms
and like such creatures which (be
Have no sense for to reach to him,
which is their king and liege.
O he is a rest that requires,
all his to draw him neer,
And they shal have ful sights of things
which in Creation are;
For he will shew that Sabbath and
first day he will bring out;
Vnto his Saints, and he onely
shall draw the quintesence out
Of all things they shall draw the sap,
that runneth from the root,
And get up into the high tree,
where none shall go and pluck.
No, none shall be above to see
thine, when th'are in thy nest;
For they are closed in so round,
they lodge within that breast,
That none can scar, nor them afflict;
no musquet shot can come:
There is not any can draw their spears
or at all shoot their Canon.
Though nests in trees may shaken be,
yet thine shall e'r remaine;
They rest and nest in Jesus Christ,
his hand shall them sustain.

Here closing her song, she proceeded without any pause to prayer, therein uttering here and there as the Relatour could take them, the things following. The poore carcasse shall moulder before thy being, through a sight of thy bosom thine are dazled; in thy nest they see none of their own feathers, but a new nest of thy own making: the very victualls dye before thee, that eternall life that is sweeter than naturall life, than all strength, all naturall parts, what are these to it? Father, when thou withdraweſt thy glory from thy handmaid, thou shalt leave so much heat as shall refresh the body, and her health shall return again from thee to her, thou wilt give her strength to persevere to the end. Oh when shall men speak forth from the demonstration of thy Spirit?

when ſhall they go forth in thy garments, not their garments, not with their Surplices and Tippets; Oh no, they ſay, theſe they have abhorred and put off, Oh but they ſpeak their Univerſity language, their head-piece language, their own ſenſe: Oh but where is the voice of the new Covenant-teaching, are not they hid and concealed: the Beaſt hath got in his foot, and hath mudded the waters; men are mudded, they ſpeak a little of the new Covenant, a little of thee, and a great deal of themſelves; but thine have hope in thee, they have confidence that way ſhall be made that ſhall be brought to light, which is thine indeed, men ſhall not alwayes be content with the outward relation of the word, without the whiſperings of thy ſpirit. Oh ſaith Chriſt, when I come forth with my power, and ſpirit, and Majeſty, then there ſhall be more converted: now they think they have done a great matter, if they have ſpoken twice a day, Oh but have they had ſpirituall appetites? is there quickneſſe in them? is the Lord Jeſus more drawn and ſet forth by them: let them wait that the Lord will come forth more than he did upon the Primitive Saints, that there were longing and panting after thy coming.

Here ſhe cloſed for that day; upon the 16 day the Relatour came in and found her in prayer, wherein ſhe uttered among other things, theſe which follow, the chamber being, as at other times, full of hearers.

If he were not (ſpeaking of the Lord *Cromwell*) backſliden, he would be aſhamed of his great pomp and revenue, whiles the poore are ready to ſtarve, and art thou providing great Palaces? Oh this was not *Gideon* of old, oh why doſt thou come to rear up the pillars, the ſtones which are laid aſide? tell him, Lord, thou art come down to have a controverſie with him; Oh ſin will lay thee flat to the earth; Oh ſin will bring down a dark ſmoke into thy judgement, oh ſin will hinder that judgement thou intendeſt to bring forth in the earth oh *Gideon*, is it thy Statesmen ſhall carry on the work of the Lord, when they are together in brain-work. What is an head-piece to an heart-piece? O doſt thou think to joyn hand in hand with head-pieces? Oh thou thinkeſt, (becauſe I cry out for heart-pieces for thee) thou thinkeſt hardly & jealouſly of me, Oh but thou art deceived, I am for the Lord Jeſus alone, it is neither advantage nor diſadvantage to me who is ſet up, or who is thrown down here below, for thy ſervant O Lord, is for that pure intereſt of Jeſus. Who would care a ruſh or a ſtraw, for the

the interest of man? What are they that are of his chief Councell? they are the chief men in the places of Judicature, but saith the Lord, I have said, that the Righteous, who are choice, who are dead to all outward things, they shall be my Judges: but they will say, oh but they are godly too, but saith the Lord, they are such godly as I will none of, for they are ready to joyn with any corrupt party that comes forth, they will own any thing, and say unto any, you are my King, so they may have their fat and Fleeces, and all bow down to them. Oh but know, the Lord is the great Redeemer in Israell, and he is risen now, and will break all yokes as fast as they can put them on.

Because the Pastors of Churches some of them do own thee; will the Lord therefore own thee. Oh no, the Lord will own such only, who are true in heart, and in his sight; some of these have made as great an Alarum as others, and have appeared as much as others; but now if they must suffer a little, they will flie, oh, this is a base frame of spirit, sayes Christ, where is a spirit for me; thou art going up and down the earth to seek where is a spirit for thee that will cast down the *Jezabels*, there are but a few such, but they are beautifull ones; Oh, thy servant hardly knows a volunteere that will go forth, though they be slashed in the first going on; but thou knowest where such are, oh fetch them out of their Cottages and holes where they lie in obscurity; they have kept their garments clean.——Israel would have a King, if you will have a King, saies God, you shall have him in my wrath; so it is now, people are of such a mad frame of spirit, when the Lord sayes, do not do thus, they say, they will do so, like old *Israel*, who were murmuring upon every occasion: because thou hast declared concerning the coming of the Lord *Jesus*, and wilst give them Judges as at the first, therefore because thou dost not give them presently, therefore they will not stay, but will have their own first: when the Resurrection did appeare, presently the very Disciples were doubting and begun to scruple; so it is now, thine have hardly faith to believe the second coming of the Lord *Jesus*: Oh say they, we thought it had been by this time, but now we see it is not yet, but for a longer time.——Lord, let it be sounded in their ears, and let them mark it, there will be as great superfluity, as great lust and filthinesse, as great wickednesse and enmity, yea and greater than were before, oh they are all for themselves and Sathan, does not he appear in their Feasts, in their garments, in their locks, yea, O

Gideon, when in thy own family there ſhall be that ſhall go naked and wanton; Oh this is found in thy family! *David* had not ſuch in his family as thou haſt, ſo many of theſe: and muſt thou rule a whole Nation, and canſt not rule thy own family: Oh, thou ſayeſt, I cannot rule them! canſt thou not, ſayes God? but I will make thee know what I did, to *Eli* of old, becauſe of his ſons.—— How can any go and cry out for King *Jeſus*, if they have him not in their own boſome? Oh, he is a ſealed one; and they that are ſealed ones can go forth for him! Oh *Gideon*, art thou one of thoſe ſealed ones? Then how beautifull would thy walks be? O, but he hath taken away thy glory here from among thy people? Oh Lord, help him to ſearch into his own family; let him conſider to have ſuch evil doings, & actings in his own houſe, and ſhall he be afraid to reprove in his own family? Oh then, where is his courage? will he blinde his eyes, and bawlk as to them? then he will blinde his eyes as to other things; if the Lord Chriſt doe not raign in his ſoule, he cannot raigne for Chriſt; therefore you doubting Chriſtians, have a care that you have courage given into your hearts from the Lord, and that the Throne of Chriſt be ſet up there, before you go out to plead againſt the Throne of Antichriſt, and the Devill and wickedneſſe.—— Thou wilt not have thy ſon ſo deſpiſed, therefore come you mockers, your bands ſhall be made ſtrong, you that mock at the goings forth of the ſpirit of the Lord, at the wiſdome that comes forth through fools; I tell you O ye mockers, your bands ſhall be made ſtrong, the bands of filthineſſe, fleſh and carnality made ſtrong upon you. Oh is it not better to have the bands of man, than to have the Lord put bands upon you? Can you break the bands of the Lord from off you? O you that have given your ſtrength to the *Delilahs* of the earth; every thing ſhall overcome you, every threed ſhall bind you, every thing ſhall cloſe your mouths, you ſhall be as weak as water, but they that have kept their garments clean, they ſhall have ſtrength and might, and they ſhall ſtand up for the Lord, and ſhall have liberty, Oh but you will ſay, you were free men, and we were in bondage, oh but if ſo, where are then the works of zeal? of love and courage? the works of *Abraham*? *Abraham* was for five righteous ones: oh he breathed after ſuch as had deeds not words of righteouſneſſe, oh to be wrapt up in that glorious Royalty, to have that compleat garment, oh the effects of that are precious, quietneſſe and aſſurance for ever.——Come, acquaint your ſelves with Jehovah. You great Profeſſours and

Army

Army-men, have you not acquaintance with God? then all you have is nothing: oh do Justice, and do it for Justice sake, and thou *Gideon*, that hast assumed the highest place to thy self, thou art not onely to do Justice thy self, but thou art to see Justice done in all places, Committees and Judicatures abroad, that they may not feed upon the poore; thou art not to wallow in pleasures at home, but thou art to be labouring for the Lord; are these like to be thy Judges that take any into office whomsoever; thou art to go forth, thou counsel (as thou art called) go and see that the flock of Christ have Justice done them, oh look to the whole Israel, to the earth, to the whole earth, for the earth is theirs, and so manifest that you love Justice and Mercy, as you would seem to do; oh remember *Absalom*, who was of a very fair carriage, and of good words, take him to thee, for thou shalt not have *David*, *Absalom* he was of a lovely nature, that he might steal away the people from his father *David*, oh do not thou bring in that rubbish now, that thou hast cast out before; they have cryed down the King, the Court and such things, and how are your tongues now tipt with their language, if your hearts had not now turned you aside? Oh *Gideon*, in *Scotland* thou didst read what great things were going forth against *Jacob*, and thou wast afraid, that thou wast that *Jacob*, but in the latter end thou didst take in, that *Jacob* was to overcome, to be a Conquerour; why? the Lord sayes, if thou be the true *Jacob*, thou wilt do then as he did, act, and glorifie, and sanctifie the Lord; he was not for great revenues, great increase, though the Lord gave him great increase; if the Lord gave in to your increase it were well, oh but you take it in from the poore, and from Gods Israel, oh that you would take up *Jacobs* practice, as well as you are willing to take in his comforts when you were in the fields.

Having added many other things, she uttered forth a large song, some part and parcells whereof, the Relatour, as he could understand her words, did take, and they are as follow.

Oh you that are Gods diadems,
wherewith you here do shine,
Oh you shal sparkle through the world,
in his most glorious clime.
Oh Gideon 'would that I could sing
a triumph here for thee,
Oh would I could behold thy work
to be glorious indeed.
Oh that I could thee trembling see
before the truth indeed.
Oh that thy mouth most willingly,
On righteousnesse would feed.

Oh that thou wouldst drink draughts which is pure Wine also: (of that,
That thou wouldst of the truth so pure drink, and thereby might'st grow.
Oh that thou wouldst be like to him that was the Ninivites king:
For to confesse thy sin to God, and to abhor thy sin.
Oh do not rage, doe not thou fume! when th'art plainly dealt with,
But rather embrace them then al those that brave it in their silk.
And tell thee that thou shal do well, they do but flatteries speak, (he
For be sure the Lord hath said that will spoil thy Gallantrie.
Oh he will cut it off from thee, therefore do thou come up,
And beg of him that he should take, and with his hand thee pluck
Thee from that which displeaseth him that forth it thou mayst go,
And walk in those regions where thou mayst not feel's heavy blows,
Oh desire rather a dish of herbs, than this thy stalled ox
With those rather desire t' sit down, that strength may be in thy Locks:
That no Delilahs so great & strange with speeches fair and sweet,
May take thee from that wch is true, and exceeding compleat,
O wouldst thou have a chaire of State, and have love from a God,
Oh then cleave unto that which is recorded in his word.
Let him not imitate those Kings, which knew nothing of God,
They did not regard what they saw or read within thy word,
But he hath a great tone thereof, he hath his tongue there tipt;
Oh he hath many Scriptures which come thorow those his lips.
Oh let not him do as those, but other things him show
What doth belong unto one that hath overcome his foes.
It is not his great chaire of State, that shall secure from thee; (thence
When thou, Lord, pluckest him from thou sayes, it shall not be:
Oh, the Lord then will say to him, he must not have such food, (call
Which Queen-mother, as they did did drink up as a floud,
That swallowed up all in the pulpe; shall he such juyce here take?
Or shall he have such gellies as those, whom thou didst forsake?
And take him Lord, and show him it; now that he thus begins,
Acquaint him that these flowings wil increase his flame of sin:
Oh, make him like to wise Agar, not too much for to crave,
Least that he be drawn from the Lord, and his glory deprave:
Poore Gideon I did pray for thee, when like Jacob so clean,
Thou hast been valiant in the field, and there thy foes hast slaine.
Oh then! the flock of God lov'd thee more than their earthly lives, (thee
They could have given their all for that in the world did rise.

Their

Their priviledges here below;
yea all they said oh take!
So thou wilt keep thy Gideon then,
and him wilt not forsake:
Yea Lord thou knowst thy servant did,
Lord, let her life go for
The life of that deare one abroad,
who is a man of War.
Thy servant said, Lord, that she would
lay aside her interest,
And plead for him on his sick-bed,
that he might see the breast,
Where he should be restor'd to life,
and walk again on earth,
And manage the affairs for thine:
thy servant said, Lord pluck,
Pluck him out of the Canon mouth,
and out from the sharp spear,
Oh, take him from all musquet shot,
Oh, is not he thy dear?
Thy servant said further to thee,
oh, raise him from the grave,
And take away his feaver strong
which makes his body rave.
Thy servant said, oh Lord give him
Cordials from thy dear self,
That he may come and drink of thee
who art his saving health.
Thy servant little thought, oh Lord;
when to Worcester he did come,
Where he did vows & promises make
for the most blessed Son;
And for the flock of Jesus Christ,
he would soon here draw forth;
But when he came, he did forget
his Promise and his Oath.
Oh that he should see such a rout,
at Worcester that last war,
And should not mind what he did see
from thee who art so rare; (come
And when from thence that he did
thy flock about his heels, (gold,
And they reach out their wedge of
and brought their.———
Then into the City he must come
among the great ones there,
And their great Royalties of food
which, Lord, thou'l from him tear
Oh this food and these dainty things,
these pleasures him did smother:
Oh they did darken his spirit,
when that he was brought over
From ruine & from that great stroke,
from red-shanks that were there,
When that a while he was at home,
he did forget his tears.
Oh you great Aldermen and Sheriffs,
you Lord Mayor also,
That have been in the City, you
have Gideon overflown: (baites
For your entertainments and your
his spirit have so smother'd
That he cannot go for a Christ
whom before he did honour:
O Aldermen, O, that you had
considered he was flesh,
You would not have so nourisht him
and brought forth your relish,
Which was a relish to proud flesh,
which shall crumble to dust,
For truly it hath in him and you,
raised up fleshly lust:
Oh tremble yee therefore, for you
have roasted meat so dry;
His Wines you did mingle, whereby
you have blinded his eyes.

Much

Much more ſhe uttered in her ſong, which the Relatour could not take, the preſſe and noiſe of people in the Chamber ſwallowing the voice of her words, that they could not be diſtinctly underſtood: After which ſhe proceeded to prayer, wherein were delivered, beſides, many other, the paſſages following,

O poore Souldiers, take heed that you never draw your ſword againſt the Saints; do not ſmite with your tongue, as they did againſt *Jeremiah*! oh poore ſouldiers, why do you appear againſt thoſe, you have had their breath, their tears, their prayers! do you think they are againſt you, when they would take you out of your quagmires, when they tell you, you are upon ſlippery places; they would not reſt night nor day for you; and will you now mock them, who are for the deſigne for the Lord Jeſus? Will you now ſpeak that againſt them, which you would have bit your tongue in the field, rather then to have ſpoken? Do not the hearts of thoſe pitty you, that you think are againſt you? If you draw ſpears againſt them, they will draw nothing but Faith and Chriſt againſt you, and can you then ſtand? Oh no, you will fall backward. When they came to ſeek *Jeſus* and take him, they could not look upon him, but fell backward: *Jeſus Chriſt* ſet his face like a flint againſt his enemies for you, that he might take you up and crown you, that ſo you might ſtand for him: Oh, the Lyon of the tribe of Judah calls upon you, will you not heare the voice of the Lyon? do men affright you to make you ſtoop and bow to them; oh here is the voice of the Lyon of the tribe of Judah, he will lend you priviledges, your golden cups and brave things you have in the earth; Oh Lord Jeſus come quickly. Do thou tell them what a Lyon thou art; Oh, Lord thou wilt not honour them with the great things thou haſt for thine that ſhall raign with thee. Oh that they would repent, that they would look with pale faces upon him.— Thy ſervant will leave a Teſtimony within theſe wals, this Palace againſt them, for that they have jeered againſt the kingdome and raign of Jeſus Chriſt.

Oh you Serjeants! then your hearts ſhall tremble to put forth your hand againſt one of the Prophetss, or people of the Lord; muſt you Serjeants, that have propheſied and prayed with the people of the Lord, now put forth your hand againſt them? come Lord Jeſus and fill them with trembling, and let them rather feed upon cruſts, than to hold their places under theſe men: Know

that

that the glorious time is coming, when that bleſſed Tribe of Judah ſhall come in, what will become then of the ſwift motions of your feet, where you have run for them that build calves in Bethel, Oh when the Glory of that thy People ſhall appeare, what Language ſhall then come up; Oh! you will ſay, if that were coming it were well, but will you make no preparation for it? If you will not ſtand up for the deliverance of the People, deliverance ſhall come, though we know not from whence: If thou art afraid to goe into the Kings Palace; thou ſhalt be aſhamed when that day cometh: The Lord is bringing about a glorious Freedome, let them know that the time is drawing on, that your ſtaffe of beauty and bonds that have been broken, the Lord will bring them together againe, and they ſhall be ſtronger than they were before—— Lord, thou wilt ſuddenly come to thy Temple, the fooliſh Virgins ſhall then cry, but ſaies the Lord, I have an open gate onely for mine that have oyle in their Lampes. You great Profeſſors, you who are but lamp ones, you ſhall not enter in, when he comes; he will not come as a torn, battered, cruſht Jeſus, but as a lovely king, as one full of favour; though many ſay, lo, here is Chriſt and there, but theſe are deceivers? but oh the children ſhall by thy ſpirit know the countenance of the true Chriſt, his true breath; his looks from all painted looks that are upon the earth. Jeſus Chriſt will not come flaſhily, but with ſuch a light as ſhall endure, ſuch a light as you ſhall ſee that all other lights are counterfeit to him; though never ſo many languages utter their voices; but when thou commeſt, thy language ſhall be diſcerned: Many are come forth into the world, but thou ſayeſt try the ſpirits, my Saints; it is not they can try the ſpirits that have read many volumes: Univerſity men have great knowledge, but they cannot try the ſpirits; can thoſe that have the form without the power, that have great arguments? No, they onely can try the ſpirits that are children indeed; the other by virtue of their literall knowledge, their own underſtanding, their own apprehenſions, their own light, oh ſuch are taken with fleſh, and ſay, this is Chriſt, and that is Chriſt: but thy people will not onely try Ranters, for they are known in the face of the Sun, but they will try whether men be for a crucified Chriſt that ſuffered upon the Groſſe, or a Chriſt within? thine indeed are for Chriſt within them, and they doe love Chriſt as he ſuf-

ſered at *Ieruſalem*, and manifeſt within them; Oh, but thine are too apt to run away from the ſimplicity of the Goſpel! though things be high, yet if they have not a footing in a crucified Chriſt, in God manifeſt in the fleſh, then let not thine embrace them.

Having with theſe uttered many other things, ſhe ſung of the glory of the new *Ieruſalem*, which eſcaped the Relators pen, by reaſon of the lowneſſe of her voice, and the noiſe of the people; onely ſome pieces were taken here and there, but too broken and imperfect here to relate: After her ſong, ſhe proceeded again to prayer, wherein ſhe uttered the words following.

It is now much, that great Ones do not tremble, that they have ſuch greedy mindes after things here below, if they did take things into their underſtanding, leaſt they ſhould not be entertained at thy Table: How do they think, that are in high places, to manage their proceedings aright, if they have not the preſence of God with them, if they have Prayer and Faith againſt them? O, ſaies *Ioſhua*, I will rather have all the Armies of the world againſt me, than want the preſence of God! oh, if they were jealous, that they had many enemies within, then they would doe as *Ioſhua* did, they would ſet themſelves to ſeek the Lord, they would ſay, come ſouldiers, let us ſeek the Lord: thou haſt now put them to the trial, now let them examine whether their former prayers, promiſes and declarations came from a legal and ſlaviſh or a Goſpel-fear, a fear that they ſhould be ſmitten down to the earth, or a filial fear, a feare that the name of the Lord would fall upon the ground! O, what will become of thy great Name? had you had the name of God in your eyes, then you would have it ſtill; if the true fear of God wrought in you ſuch effects before, why does it not ſo now? why are you now ſo little for the name of the Lord, and ſo much for your own name? If you had acknowledged my ſupremacy then in truth, you would acknowledge it now? O, the Lord cannot endure hypocrites! Rational men themſelves abhorre that which is flattery and diſſembling, and what is not from an ingenious frame of ſpirit, and will not God much more? Now that you come to have fine houſes, warm beds, ſweet meats, doe you now pay your Vowes unto the Lord? Oh, let them not ſide with the crookedneſſe of this Generation; let them draw nigh to meet their God;

God; Oh, come, come, when you were trembling Ones, praying Ones; then Iſrael exalted you, and delighted in you, and went to God for your ſakes: and now you have offended in *Baal*, you are dead, your ſpirits are dead; will you not be told of it? You ſhall be told of it—— Come, O you, that are in any Authority, in any Office, ſtudy what you are to doe for the Lord? wherein you might redeem the time? wherein you might ſerve the Lord? though you have given up your members to ſerve ſin and vanitie; let the day ſuffice that you have recreated, ſported, filled, feaſted your ſelves: Now ſay, Lord, we will be for thee, and he will receive you: If they now ſet to Temple-work, thou wilt ſay to them, thou thoughteſt to have taken them away in the Wilderneſſe; becauſe they have done thus, and have gone back in the wilderneſſe; Yet the Lord will ſay to them, as to *David*, *I accept of it at thy hand, of the thoughts of thy heart, yet thou ſhalt not build my houſe*: Pray for your children, that they may not be taken with crowns, nor with the ſummers increaſe, as their Fathers have been; O let them not die without a repenting frame of ſpirit: Oh thou loveſt them that confeſſe their ſinnes; true confeſſion of ſin will go with an endeavour againſt it: Or as *David* ſaid, *I have made the hearts of the righteous ſad, and to mourn, and grieve; Oh, that they might ſay ſo; Lord I have been a back-ſlider, but I will yet return*: Let them not harden themſelves, and become accuſers againſt thine; let them not think much to be accounted Revolters, when you are ſo, you ſhall be called Revolters when you are ſo, when you act like *Demas*, doe you think you ſhall go untold of it; the Lord will make you to know it by a witneſſe within you: Doe thou recall them, they have been a pleaſant voice to thy people, but now they have a confuſed language, and chill and cold ſpirits, thou wilt make them to know it, Lord; If they ſin openly, then reprove them openly: Let not thy people feare to reprove them to their face; Let them do that which is juſt, Father; Shall they run into fiery Temptations, and ſhall we not tell them? They caſt out thy people, but thy people will not caſt them out; thy people pray that they might ſee thy kingdome, and partake of the breath of his noſtrils, and of the brightneſſe of his comming: Is it not pure Goſpel for thine to tell them, that they are groſſe ſinners againſt

free Grace, against the Lord Jesus, the Son. Oh, the Sun discovers all things; that which is thrown up against the Sun, that appears most clearly; the sun will make you known what you are in secret? can you stand it out against the Lord himself? let not them that have given up their names to thee, be found fighters against thee; Shall thine, oh Lord, be swallowed up? Oh no, thou wilt but hisse, and Armies shall come even from heaven for thine; and then those that do task and seek to lay on the burthen what shall they doe?

Having uttered these with some other things concerning the new *Jerusalem*, she sung forth the further enlargements of her heart in the song following.

He that did wait these things to know
That book concerning thy coming,
that penned was within,
as Potentate and King,

Oh he did mourn till that the Lamb
did come with chearing there,
And said he would open that book,
and those seals he would tear,

And lay it wide open before,
that he might read therein,
Concerning songs of Hallelu jah,
which shall fill to the brimme,

And that he should read there also
the downfall of the Whore
Of Babylon which sure shall fall,
and sink within her gore:

And that he also there should read,
the downfall of the great Gog,
Gog and Magog, how they shall go,
and by Christ down be pluckt,

And he must read also how thou
wouldst search all Nations wide,
And gather in thy remnant there,
and others wash with Tide,
With floods that should rise upon them,
and make them sink for ever,
That so thy Sion might thee praise,
who art that High one, rather

Then that they should exalt the praise
of men and things on earth,
For they know what thou dost declare
and what thou dost discover,

And John *he read long since thereof*
concerning the great fall
Of those that stood out against him
who is the chief of all.

Oh

Oh be read here, thou wouldst dry up
Euphrates *that river,*
And make dry Land for thine to go,
and thither to appear (be
Before thy Throne where they should
and abide for evermore:
Therefore John *read how that thou*
the earth again restore. (wouldst
None shall hinder them from those
wch John *there did declare (thrones*
Oh a Sea of glasse there chrystal was
which none could it compare:
But oh your standing on the earth,
on glasse that brittle is,
Which shall crumble under your feet
when that there comes forth this,
This Sea of glasse which is indeed,
that where thine thee behold:
Oh they may look up unto thee,
and thorow it extoll
Thy love that did a book write sweet,
and many things there in store
Of Royalties which should come out,
and be given more and more,
Unto those that deny thy foes,
and Antichrist also,
They that go forth to strike at him,
thou wilt upon them blow,
Thy spirit upon them shall come forth
and Antichrist shall fall
Both in person, and also too,
in his coming principall.
Oh it is Lord, then sweet surely,
to read of such things here,
And John *he mourn'd abundantly,*
that th' mystery might draw near,
That new Jerusalem above,
might come down here below,
And that they might see their High,
when that forth he doth go.

Here she ceased and lay silent for the space of some two or three hours, untill about eight of the clock in the evening, the company being all departed, excepting about four or five persons, she coughed, and being asked by a friend or two with the Relatour how she did, with two or three such like questions, she answered in a very few words (this being the first time the Relatour had speech with her) and suddenly was carried out in singing, and afterwards in prayer, wherein the Relatour left her about ten a clock in the night speaking to God.

The day following being the 15th day of the Moneth and the last day she spake, in *White Hall*, she begun with prayer, wherein she was very large, and amongst many other, she uttered the things following.

Though they (speaking of the Soudiers) may build Tabernacles, and may strengthen their cords, yet thou art risen. O poore creatures

tures that they ſhould have no heart to hear. O Lord, they are given up to blindneſſe, they will refuſe to hear, they will turn a-and go away. Bleſſed father, wilt not thou follow them and ſhake them? Though they may ſhake off faith and prayer, yet they ſhall not ſhake off thee: oh when the hand-writing is come up in their veins, will not their knees ſmite together? They ſhall ſee that an evill heart is in them, and that godlineſſe is another thing, than they thought on, though they ſpeak of light, yet they ſhall know that they are darkneſſe, for they act nothing but darkneſſe, diſcover nothing but vileneſſe and evill, that ſuch creatures ſhould live in a time of ſo much Mercy, and trample them under feet, wilt not thou reckon with them? Doſt not thou reckon with the Nations throughout the whole earth? and wilt thou ſuffer them to go unreckoned with? it is not every one that hath a tongue to ſpeak great things of thee, that are thy friends; for if it were ſo, this Nation would be full of excellent ones, oh but their heart is deceitfull. When *Ananias* and *Saphira* did ly againſt the Holy Ghoſt, they were ſtruck dead; oh but how often have they lyed againſt the Holy Ghoſt, and yet thou forbeareſt: oh thy ſervant will not let thee alone till thou riſeſt.

Up in thy glory and thy Majeſty, thou wilt make ſome to riſe that are feeble, poore, low creatures to utter forth againſt the wiſe ones of the world: oh they have not thy ſap, thy ſpirit, what ever they pretend. Wilt not thou come forth and confound their language? Oh! thou wilt ſay, what have you to do to take the name of God in your mouths, when you act for your bellies? If all thine ſhould hold their peace, thou wilt come thy ſelf and appear againſt them: Oh they ſhall be called the *Jeroboams* of the earth, they have made Iſrael to ſin: oh they would not be called *Jeroboam*, but the Iſrael of God, and therefore poore Iſrael is bowed under them, and drawn under their skirts, when *Ephraim* offended in *Baal*, then he died in ſpirit, in the affections of thine: oh then they will come off with a great deal of dammage and ruſt: oh that they might now be aſhamed, now whiles they are peeping in at the crevice, let them ſee their abominations; oh take them aſide and tell them they ought not to do ſo; let them not go and aſſume that to them, which belongs to God; tell them thou wilt make them to ſmart and feel thy rod for it: if they had ſtooped to

the

the powers before, the ſin would not have been ſo great; but to ſtoop to thoſe Powers that have appeared againſt the Lord Jeſus; Oh, who can be ſilent and hold their peace at this? Thou wilt poure out thy ſpirit upon ſons and daughters, and they ſhall witneſſe for thee againſt them: Thine may be Lambes and Sheep, meek and lowly; yet they ſhall be, as thou haſt ſaid; as a young Lyon, and ſhall teare all that riſe up againſt them—— Oh, where is thy voice, Lord, thou that ſpeakeſt with a mighty alarum, and thy voice breaks the Cedars; oh, thy voice comes forth with much power! oh, let that voice come forth concerning Reſtauration, and Generation-work; Oh, thou haſt put a price into the hand of thine, and they have no minde to it! You ſhew your ſelves to be very low; the Prophets of old were willing to look to the Lord, and he ſent fiery chariots round about them: Oh, if thine would go forth, who ſhould be able to ſtand before that wiſdome and ſpirit, by which they ſpeak—— Everlaſting burning ſhall come forth in righteouſneſſe againſt you that have put your ſhoulders to a power that is againſt the Lord: Shall they go about to reare up that, which thou haſt ſaid fights poſitively againſt the crown of the Lord *Jeſus*; It is not like the other, for them thou haſt taken out of the way: but oh, theſe have raked up their honour out of the grave; If you will have a Reſurrection of it again, you ſhall have prayer againſt you; and the voice of the Lord ſhall come forth againſt you: They think if they could get Nations on their ſide, then they were well enough! Oh but thou wilt ſcatter the Nations, thou wilt overturn them? and do they think they can hinder thine overturnings? Thine can rejoyce, though they mourn to ſee poore Iſrael cheated and cozened by them; the ſpirit blaſphemed by them, they can mourn for the ſin of the daughter of thy people; yet they can rejoyce, for new Jeruſalem is coming forth through all this: Thou wilt go on, Lord, and ſtrike down all their inventions, though they have a great company of great head-pieces together; yet a little true wiſdome ſhall break down all their Policy: What is all their wiſdome, if they have not thy feare, thy ſpirit among them? Thou haſt told them plainly, but they cannot abide to heare it, that the wiſdome of the wiſe ſhall periſh; and thy poore and contemptible ones

ſhall

ſhall carry on thy work for thee in the world; the time is coming that they ſhall be fruit, that they ſhall bring forth no more fruit for thine; They pretend they will doe great things for thee and thine: Oh, but if the eyes were not blinded, they might ſee the partiality that is in them! Here is one, no ſooner were the Powers put to him, but he took them: Oh, poore creature, how haſt thou deceived us? if thou haſt free grace, that muſt be admired indeed in thee: oh but thou ſhalt have no more, for he will not honor thee any more. The people of the Lord cry to the Lord againſt thee, though thou was a ſweet perfume and a lovely ſong to the people of the Lord; yet they doe not know how to ſpeak for thee; and if all ſhould come forth, and own thee, yet thy ſervant will never do it, ſhe cannot do it, for the work is on foot, and it is not men nor Devils can ſtop it: when thine take a view of thy great works in the Nation; how thou haſt taken away them that made the Nation nauſeous and ſtinking, and did build up *Babylon*, ſhall now refined ones come & build up *Babylon* again? oh thy love to thy handmaid wil not let her alone, but ſhe muſt cry unto thee, if thou loveſt thy Saviour then ſtand up, it is no matter if that be laid aſide and caſt into the Dungeon. There are a great many whoſe God is their bellie, and they are willing to be ſilent; oh but you Saints, do you go and ſpeak to ſuch as would ſhut this open door, as is open to the ſheep.——Do you thus requite the Lord who laid down his life for you? O Souldiers, you ſaid you acted for Chriſt and his flock, oh but your heart is deceived, and hath turned you aſide. Come you mockers, you Army-men that are mockers, the Lord ſaith your bonds ſhall be made ſtrong, you do adde to the ſtrength of that promiſe and vow-breaking which went before: you ſometimes ſaid, let us have the prayers of poore Saints, and now you can take turns in your Galleries, and ſay they are yours, you have fought for them? is it ſo? who gave you your life and fought for you? was it not the Lord Jeſus? it is not yours, but the poore's and thy peoples, the Lord will caſt you out, and whereas you were expected to be Oaks, full of ſhelter, of fruits and of refreſhing, Oh but you have beene but bluſtering Oakes without root, without Sappe.

Oh

Oh let thine be ashamed, that they have so much looked upon man, which to day is, and to morrow withers; Oh thy people suffer even for their own sin; for they have made Idols of men; and thou sayst, thou wilt not give thy glory to graven Images, and now thou wilt make thine to smart for it, and to smart a while; were it not for thine, that they shall be purged and purified to make them ashamed, and lay them in the dust, to mould them into thy fashion, and to take away their sowre leaven, were it not for this work, thou wouldst make these to crumble ere a day come to an end; the *Assyrian* must be burned, when thou hast done thy work upon Mount *Sion*. All you great Ones, you shall not at all fare the better for these manifestations of Grace which the Lords people shall have; oh that you might be humbled at the last breath; was there ever any laden with so many mercies, and yet so much tin and dross found in them? Oh poor Soldiers, your errour was here, that while you did strike down the *Philistin* without, you have not been watchful to draw your swords against that that is within; here you were not inquisitive, and this hath made you to fal so flat, and this hath deadned you: thou wouldst have thine full of eyes: poor Souldiers, you have had eyes without, but not as those creatures recorded, have you had eyes within? —— Lord, they can resist the holy one of *Israel*; come, can you resist the Lord? you may shoot against the creatures mud-walls, but can you batter the Towers of the Lord? oh poor man, wilt thou contend with thy Maker? how wilt thou contend against so glorious a King? Dost thou think to come with thy brazen face, and jeering countenance against the Lord of glory? though Christ when he came at first, was willing to become weak, and to be thrown into the Grave, but he will come in flames of fire; you Soldiers, he will come as the Messenger of his Temple. —Oh poor creatures, this wine of the Earth will enflame your blood, but oh that you might have the wine from above, then would you be beautified, and then would he say, well done good & faithful servant.--- O thy servant is come neer that Council, and thy servant will pray that they might see and hear, and be delivered from that great fury that is coming forth. Oh souldiers, can you stand against the sword of the Lord, that great shield? can you pierce the Breastplate that is from on high? Oh, the Saints are able to fight with you, not with material weapons, but with the sword of faith and the Spirit; oh where is the sword of *Goliah* that can come and fight against that? oh poor Souldiers, the Lord hath sent his servant

to tell you of your wickedneſs, and to tell you what hath been done in *Scotland*, *Ireland*, and elſewhere : if you keep not Chronicles, others do ; the Lord hath written them down, and he will bring them forth. —— Thou haſt a controverſie with all languages, and they only that have the language of *Canaan* ſhall be taken into thy *Canaan*, and ſhall have the honey drops there ; They cannot believe ſuch great things are coming out, as the raign of Jeſus Chriſt ; that thou art ſtaining the pride of all Glory, and that thou wilt have no more Monarchies till the Monarchy of Chriſt come forth : it it becauſe they are ſo much ſeeking one from another ; they are ſo taken up and wrapt up in their own mantles, that they have no eyes to look up for *Elias* his Mantle : They have the ſpirit of Man, and the courage of Man, but what is all that courage ? ſays *Elihu*, I have ſeen that for all that, Ages ſhould teach wiſdom, and Years give underſtanding ; yet you could not bring forth an anſwer in wiſdom to the condition of *Iob* ; ſo I waited for others, and was afraid my ſelf to ſpeak, untill the Spirit came upon me, then I was carried forth to ſpeak beyond my own courage ; Oh thy Spirit is above the ſpirit of man ; thy Spirit informs and teacheth, and brings forth new things, and declares old things ; thy Spirit brings forth what the ways of men are, it doth declare the great overturnings and diſappointments that men ſhall meet with ; when thou openeſt, who can ſhut ? it is not all their jealouſies and ſurmiſings concerning deſignings, and this and the other thing, it is not all theſe things that can ſtop the pipes of Chriſt that are golden ; can you hinder the oyl that runs ſo ſweet ? Bleſſed be thy Name for that glorious Priviledge that thine have, they are made partakers of thine Annointing, and he calls them fellows ; oh they are poor Mortals that he ſhould call them fellows ! oh ſome poor creatures call themſelves Chriſt : becauſe of this oneneſs with Chriſt, they will have no diſtinguiſhing, thou wilt make them to know that there is a difference between Head and Members : there is a wicked Generation that are riſen up about this place that do ſay ſo, that do pretend many ſpiritual things, who are enemies to Jeſus ; others come out more openly, others more ſecretly, how are they ready to joyn their evil ſpirit with the Spirit of the Lord Jeſus ? thy Servant ſometimes contended againſt them neer this place, and now ſhe is come to bear a greater teſtimony againſt them ; when thy ſweet wine comes forth, and thy Spirit is poured out, then they bring in their falſe wine : oh but it ſhall never enter into thy treaſu-

ry.

ry, where thine are; they say, they (speaking of some rude spirits which came to hear her) are one spirit with thy servant, but thy servant abhors it through the Spirit of that crucified Jesus. —— This that thou hast now done upon thy servant, they will not understand that it is an intimation to them of the pouring out of thy Spirit upon thine own, wherein they shall go forth against the world: thy servant was one that was simple, an Ideot, and did not study in such things as these, and must thy servant now float upon the mighty and broad waters? [meaning of the Spirit] thou saidst indeed that thy servant should declare in *Gath* and publish in *Askelon*: They will say the spirit of madness and distraction is upon her, and that it is immodesty; but thou knowest Lord, that it is thy Spirit; for thou hast cast thy servant where she would not, and hast taken her contrary to all her thoughts; surely thou shalt be glorified and advanced by it; it is the Lord that comes, and enlarges, and fils with his Spirit, and lays his foundation with precious stones and sparkling colours; thy servant would not have any take it in without tryal: let them try whether it is from thy Spirit, or from what it is; Oh thy servant knows it is from thy Spirit; let them know that it is so too, by the language of it, by the Rule through which it comes: how is the written Word carried forth in it! thy Spirit takes the Scripture all along, and sets the soul a swimming therein; oh, those things that are concealed are made manifest, when thy Spirit comes forth; oh that they might know what is the true fountain, and what is pudled water; wilt thou dip them Father in the spiritual Baptism, this Baptism of Fire cleanseth: Zeal is another thing then a passionate humour, where true Zeal is, there the flame of the Lord is; there is much in nature that may deceive; A fine curious nature may seem to be Grace, which is not: an amiable carriage and good words, these are all nature: Tell the sons of *Issachar* that go forth to the work of the Lord, what qualifications, what manner of conversations should be in them, and in the World, suitable to such a day as this; this is a day wherein thou calleſt up thine to glorifie thee in the fires: or that the names, Courtier and King should never come up again; and though there be now a finer name yet there is the same thing, the same superfluity and vanity as was among the Kings of old; they come forth in sheeps clothing: you Councel, you think you have done well in this, but surely the passing-Bell shall ring for you: this is the saddest day that ever poor *England* had; formerly their Children had their black patches, and

naked necks, and powdered locks, and so it is now; Kings must then sit alone, and so they do now; What *David* I thou whom I have raised up from the lowest of men, from the dust, wilt thou do this? these are crying things that are come up in thine ears oh Lord; how can they be fit to Rule and Judge a Nation, to reprove sin in a Nation, when they cannot Rule, and Judge, and reprove their own Families? they that will not hear of their sins, they shall feel of the smart thereof, That is, the sins they are galled within their Conscience; but it was not so with *David*; For when *Nathan* told him of his sin, he struck upon his brest and mourned.——Though the name of *Gideon* was upon him (speaking of the Supream Magistrate) in the field, yet now it is taken off from him, thou shalt no more be called Valiant, because thou canst not be contented with the name of thy righteous ones; therefore thy name shall not be long: As to the name General, thou hast Lord, been with him, and hast shewed him thy presence; But in thy other name, where is thy Victory, thy Righteousness, thy Zeal, thy Love, thy Conquest now? Will not the Lord shut thee out, thou that goest about to shut out the Saints? the Lord will shut out thee; It is a King, not Saints, but King Jesus that thou hast sought to shut out; hadst not thou better to have died in the field, to have fallen in thy Tent, then to come into this great Pallace which the Lord will rent from thee? Oh that he might be wrung out from among them, that he might not seek the living among the dead; He seeks to do living actions, and says he is not against us, but for us; How can he do any living things among dead men, dead things? Does not he confound himself in his own Language? do not his actions flye in his face? does not his conscience say, thou tongue, thou saiest not right? tell him Lord God, though he thinks he is so wise, and others about him; Yet tell him they are taken in their own wisdom, they do not think what a Poison it will become unto them? Art thou a rational man, a wise and a valiant souldier? how can the Commonalty be relieved, and thou hast such great things for thy Table? Wars shall come out against other Nations, and what will you do then for pay, Souldiers? Oh you old Prophets! that you should applaud him, and be Chaplains to him! I tell you the Lord God will Eclipse your Glory, he will put a stammering speech into you, you shall not suck from Gods Wine-cellars, the Lord will not bring so much as a taste of his Wine to you: You have turned his Wine into water, will you sow your downpillows of flesh under his Elbows? Hast not thou a

great

great deal to reckon with them for that greatneſs they have had above all other men? he hath now a greater controverſie with you then he had before; you amended the matter well indeed, when you gathered up a Magiſtracy that might uphold you, when you muſt both fall down into the ditch; The Lord hath ſaid, *That both Prophet and Prieſt, and all that have cleaved together, they ſhall fall*; You will ſay, why do you call us Prieſts? Indeed thy ſervant would not call you ſo, it is a grief to her heart; but you do their actions, and will not you be likened to them? You will not hear; you will ſay, do you think to contradict us who are wiſe, great Schollars, and Univerſity-men? Yea Lord, thou wilt make a poor ſilly Creature to come out againſt them, becauſe they have acted ſo ſillily, and thou Lord wilt now take away their glory out of this Nation: You will ſay, you are not to meddle with the Powers, but who meddles more then you, who have provoked the Magiſtrate to this, and have helped to lead them into the Pit? If you were the *Daniels* of the Lord, you would not care for the Kings Portion, as you do: Oh poor Clergy! you have put off the outward badge of Antichriſt, and you have retained the inward: What is become of your Zeal and Exaltations of Chriſt, have you ever a New-Covenant-Sermon to bring to your great Ruler? you will mud it before you come; the Lord will have it ſet out in the freeneſs, and fulneſs, and Glory of it in all the tendency and fruits of it; Are they like to the Sermons of the Saints formerly, to the Apoſtles Sermons which the Lord Jeſus brought forth? more of their own heads and fancies are in it, then of thy dainties; of their flowers, then of thine; Thou doeſt not, Lord, look at the curious decking of the diſhes; No, thou lookeſt at the meat in it: Flowers will ſoon wither, and their fine adornings will come to nothing, but the true meat, that will abide for ever: Lord, rowſe the poor Clergy; thy ſervant is perſwaded ſome of them are thy dear ones; wilt thou bring up them as thy great Alarm to battel? Let their Trumpet ſound forth, not with ſuch an uncertain ſound as they do, but with a compleat ſound, that we may prepare to the Battel, to ſtand, appear, and go forth for the Lord; If you bring forth true ſalt, then all unſavory ſalt ſhall be diſcovered by it; the unſavory ſalt now comes in, which is fit neither for the Land, nor for the dunghill.——Hear oh houſe of *Iſrael*, you Clergy, and oh houſe of the King! Why is thy ſervant come forth in thy Spirit to proclaim your ſin, and lay open your iniquity, and is not this to be conſidered by you? Oh, you cannot abide

to think it comes from God; for then you would tremble; they say, we will not own it to be from God, but from some evil Spirit, some Witchcraft, some design or hiring of men; But oh! says God, though you would not acknowledge it, yet you shall acknowledge it; Says the Lord; I would have it come against you at your first entring in; those of the Clergy that are about you, they do not speak plainly, and faithfully against you; therefore the Lord hath sent a poor handmaid into the Pallace, and there she shall declare it, and though you will not come your selves, yet your Servants shall declare it to you, and it shall be left upon the beams and walls of this house against you: I have brought my word into thy place, thy very Pallace, and it shall enter the very walls and hangings thereof against thee; and at such a time, Lord, as now, if not now, it would not have been suffered; For when they had got in their great body, then she must not have spoken here, that they might see, that it is thou Lord, that makes a cry to come out against their transgression; The Lord would have your Protestations, Vows, Covenants and Narrrations brought into your Pallace against you, this shall be bitterness in your dishes; You shall have plenty and fulness, but without comfort.

Here

Here she begun and continued her Song, much whereof the Relator did take, and was as follows.

Blessed be thy name oh thou Lord,
Which wilt break forth herein,
Thou wilt declare thy glory bright,
Against all them that sin.

Enemies shall know their folly great,
Which Prayer and Songs do show,
When Songs and Melody come forth,
Thy wind shall on them blow.

A wind Lord, that shall enter in,
Into their Pallaces great,
A blustring wind from the great God,
A whirlwind that's compleat.

That will tear them up by the roots,
And cast them on the ground,
Where they no greenness shall have here,
No sap shall be there found.

Oh Clergy that you should so wrong,
And extenuate your joy,
By bringing forth unto proud man
That which God doth not covey.

Oh that you should so Nurture them,
And chear them in their sin,
I tell you that Christ for this will
Not make your souls to sing.

You shall not hear Sions songs so sweet,
Nor their mirth which draws nigh,
But when it cometh forth to light,
You suddenly shall dye.

Oh when that harmony comes out,
In the Reign of a Christ,
Oh then you Clergy shall go down,
And in it have no Interest.

Oh when those dear streams from on high,
Come running out so clean,
They shall not enter into you,
Who in the dirt have lain.

But they shall float and spring forth on
The grounds that lovely are,

Oh

Oh they ſhall have the ſweet ſpringings
From the Lord who is ſo rare.

They that would not any bawlk here,
But openly declare,
Oh it is they ſhall come to him,
Whom nothing can compare.

For they that Zealous have been for
A Chriſt as Lord and King:
He will himſelf open their mouth,
And make them for to ſing.

Oh therefore come! Oh come thou Chriſt!
Oh ſhew thy ſelf now here,
Oh come! come King Jeſus, declare
How thou art drawing near.

And that thine may from Sodom go,
And follow thee throughout,
Their travels in thoſe pleaſant plains
Do thou compaſs about.

And that fleſh may thine flye before,
That darkneſs may go out,
And that King Jeſus he may come,
And there himſelf ſet out.

The Lord is gone forth mightily,
He all might doth appear;

Oh come, Oh come you enemies,
The great God for to fear.

Oh tremble and aſtoniſh'd be,
To hear that he draws on,
Againſt you he comes forth apace,
The Oppreſſors of the Land.

Oh he hath ſaid that he will reign,
Therefore Rulers ſhall flye,
Oh he hath ſaid that he'l caſt out
The fourth great Monarchy.

Oh he will ſhew unto the pure,
And ſuch that are upright,
To manifeſt to theſe proud walls,
That now to you are in ſight.

Oh therefore Clergy, and you State,
Nothing at all you ſhall,
When that the Lord Chriſt he doth ſpeak,
You utterly ſhall fall.

What will you do then that have not
That wiſdom which is good,
And how will you abide that ſtroke,
And that eternal flood.

Oh how can you then ſay you ſtand
For thoſe that are Chriſts flock,
When that you do ſo much declare,
So much for this great Oak?

Oh

Oh can you then ſtand out and ſay,
Oh will you not then ſtammer,
To hear the Lord, and alſo to
See his moſt glorious banner?

Oh but when he cometh, and when
You feel his ſtroke indeed:
Oh then you ſhall have no ſupply,
To comfort in your need.

Many of you ſhall only have
The earth to feed therein:
But you ſhall have no ſights of him
Which is that mighty King.

Oh he will rend you throughout,
That Lyon which is ſtrong,
He will you trample under foot,
Who is my joy and Song.

Having Sung this Song with ſome enlargment, She breathed forth in Prayer; A ſhort account of ſome things therein you have as follows.

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Having Sung this Song with ſome enlargment, She breathed forth in Prayer; A ſhort account of ſome things therein you have as follows.

You

You will say, have not our eyes seen this before, and have not our ears heard this before? Oh but when thou poureſt forth by a veſſell that is altogether unlikely that any ſuch liquor ſhould enter into it: though you that are the Great Ones, whom it concerned, would not lend your ears, yet the Lord hath accompliſhed his deſign in this work; and thy ſervant will leave this in the boſom of them that have heard theſe beatings of thy Spices, and have their ſenſes open to feel the ſmell thereof: let thy ſervant requeſt this of thee, that when ſhe is at a diſtance, they would hold up a hand of prayer for her, that nothing may betray or enſlave her; let them pray for the preſervation of thy poor worm, that ſhe may be delivered from all Satanical deluſions and evil beaſts: thy ſervant can as ſweetly ſolace her ſelf in thy boſom among the ſtill-waters, as upon the great Seat.—Now any thing is taken for holineſs, any thing is taken for the ſhining of the Sun, which is but the ſhining of a Glow-worm; theſe are but the ſhells and outſides, and the ſtorm is coming, and where will all theſe be? — The Life of viſion here is excellent, and precious, and glorious, when it is according to the Scripture, and comes from thy Spirit; but thine for their life of Faith can forgo viſion, and live ſweetly in that boſom that the Lord Jeſus leads them forth unto; Viſion! the body crumbles before it, and becomes weak: men are miſtaken when they think that the great things of God will puff up; no, the more thou giveſt of thy ſelf, the more they are humbled; they that have the flowings of thee, are ſelf-denying; humility ſhall make a difference between that which is not, and that which is; let then thy ſervant to the end of her dayes be an example to all round about her.

Elizabeth Glover her Book. Having

[illegible] uttered some more words, then concluded
[illegible] night with the Song following, and therewith
[illegible] finished her testimony she bore in White-hall.

O Glorious Lord, thou dost
break forth
Unto thy servants here,
The glorious shine of the great
God
Most lovely doth appear.

Oh the Seal of God is glorious,
It is a Seal abides,
Oh, it doth seal the soul to thee,
That art its running tyder.

Oh a Seal of the mightie Lord,
When others are gone, there comes
The fresh discoveries of that seal,
Given forth by thee the Son.

A broad seal sure, oh Lord it is,
Which none can break in sunder,
Yet is a seal that is within,
No foe can come it plunder.

A seal that is not by men here,
To be melted at all,
But it is a seal which thou dost
bear,
Whereby here shall fall.

Thy fervent Lord shall be pre-
served
By this thy seal of Love,
Which over and over thou bringst
down,
From the Eternal Loves.

Oh that all things may know that
it is,
That so they might all rejoice,
To magnifie the Lord their God,
And give of this glorious.

For who can Lord, know forth, but
those
To whom thou dost it bring,
Oh, who can with language set
forth
The sealing of their King?

Oh, thou dear Christ, first sealed
was,
That sealed One indeed,
And through the shine they do par-
take
A sealing in their need.

When they are in great despairings,
And in great temptations lye,
Oh then comes forth the seal to
them,
And draws them through the skie,
Through all Clouds they swift fly
Unto their Saviour great,
Which bids them welcome unto him,
And to his Mercy Seat.

Where they shall see his Throne,
And his embracing arms,
Where they shall be forever
Taken up from all these harms.

YOu will say, have not our eyes seen this before, and have not our ears heard this before? Oh but when thou poureſt forth by a veſſell that is altogether unlikely that any ſuch liquor ſhould enter into it: though you that are the Great Ones, whom it concerned, would not lend your ears, yet the Lord hath accompliſhed his deſign in this work; and thy ſervant will leave this in the boſom of them that have heard theſe beatings of thy Spices, and have their ſenſes open to feel the ſmell thereof: let thy ſervant requeſt this of thee, that when ſhe is at a diſtance, they would hold up a hand of prayer for her, that nothing may betray or enſlave her; let them pray for the preſervation of thy poor worm, that ſhe may be delivered from all Satanical deluſions and evil beaſts: thy ſervant can as ſweetly ſolace her ſelf in thy boſom among the ſtill-waters, as upon the great Seas.—Now any thing is taken for holineſs, any thing is taken for the ſhining of the Sun, which is but the ſhining of a Glow-worm; theſe are but the ſhells and outſides, and the ſtorm is coming, and where will all theſe be? — The Life of viſion here is excellent, and precious, and glorious, when it is according to the Scripture, and comes from thy Spirit; but thine for their life of Faith can forgo viſion, and live ſweetly in that boſom that the Lord Jeſus leads them forth unto; Viſion! the body crumbles before it, and becomes weak: men are miſtaken when they think that the great things of God will puff up; no, the more thou giveſt of thy ſelf, the more they are humbled; they that have the flowings of thee, are ſelf-denying; humility ſhall make a difference between that which is not, and that which is; let then thy ſervant to the end of her dayes be an example to all round about her.

Elizabeth Stocks her Book. Having

Having uttered some more words, shee concluded for that night with the Song following, and therewith finished her testimony she bore in *White-hall*.

OH glorious Lord, thou dost break forth
Into thy servant here,
Oh the glorious shine of the great God
Most lovely doth appear.

Oh the Seal of God is glorious,
It is a Seal abides,
Oh, it doth seal the soul to thee,
That art its running tydes.

Oh a Seal of the mightie Lord,
When others are gone, there comes
The fresh discoveries of that seal,
Given forth by thee the Son.

A broad seal sure, oh Lord it is,
Which none can break in sunder,
Yet is a seal that is within,
No foe can come it plunder.

A seal that is not by men here,
To be melted at all,
But it is a seal which thou dost keep,
It never here shall fall.

Thy servant Lord shall be preserv'd
By this thy seal of Love,
Which over and over thou bringest down,
From the Eternal Love.

Oh that all thine may know what it is,
That so they might up mount,
To magnifie the Lord their God,
And give of this Account.

For who can Lord, shew forth, but those
To whom thou doest it bring,
Oh, who can with language set forth
The sealing of their King?

Oh, thou dear Christ, first sealed was,
That sealed One indeed,
And through the thine they do partake,
A sealing in their need.

When they are in great despairings,
And in great temptations lye,
Oh then comes forth the seal to them,
And draws them through the skie.
Through all Clouds they swiftly fly
Unto their Saviour great,
Which bids them welcome unto him,
And to his Mercy Seat.
Where they shall see his loving heart,
And his embracing arms,
Where they shall be forever
Taken up from all these harms.

FINIS.